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STUDIES
OF
NATURE.

TRANSLATED
FROM THE FRENCH
OF

James-Henry-Bernardin De Saint Pierre.

IN THREE VOLUMES.

.... Miseris succurrere disco.

Æsop, Lib. I.

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NATURE



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THE THREE VOLUMES



THE UNIVERSITY OF CALIFORNIA

STUDIES OF NATURE.

STUDY XIV.

OF EDUCATION.

“TO what higher object,” says Plutarch,* “could Numa have directed his attention, than to that of giving to the children such a bent of education, and the youth such a mode of exercise, as would prevent any great difference or confusion in their manners, that so they might be formed from their infancy to the same habits of order, and persuaded to walk together in the same paths of virtue. Lycurgus found the utility of this in several respects, and particularly in securing the continuance of his laws; for the obligation of the oath which he made the people take, to preserve the constitution, would have signified but little, if he had not, by discipline and education, infused, as it were, his laws into the manners of children, and made them suck in a zeal for his institutions with their very milk.”

This decision, by pronouncing the eulogium of Spartan education, is, to our own modes, a warrant of condemnation.

* Comparison of Numa and Lycurgus.

To the modern systems I ascribe, without hesitation, the restless, ambitious, malignant, pragmatical, and intolerant spirit observable in Europeans in general. The effects of it may be seen in the miseries of the nations. It is remarkable, that those which have been most agitated, internally and externally, are precisely those among which our boasted education has the most flourished. Look from country to country, and from age to age, and the truth of this will immediately be ascertained. Politicians have imagined that they could trace the cause of public misfortunes in the different forms of government: but Turkey is quiet, and England often in a state of agitation. Provided the people be happy, all political forms are alike indifferent to a state; including, however, among the people, the children also.

The philosopher Laloubere, envoy from Louis XIV. to Siam, says, in the account which he gives of his mission, that the Asiatics, when we boast of the excellence of the christian religion, as contributing to the happiness of states, laugh us to scorn. They ask, on reading our histories, how it is possible that this religion should be so humane, when its votaries wage war ten times oftener than they do? What would they say then, were they witnesses to our perpetual lawsuits, the malicious censoriousness and calumny of our societies, the jealousy of corps, the quarrels of the populace, the duels of the better sort, and our animosities of every kind, of which nothing is to be seen in Asia, in Africa, among the Tartars, or among savages, as the missionaries themselves assure us? For myself, I discern the cause of all these particular and general disorders, in the ambitious spirit of our education. When a man has drunk, from his infancy, of this cup, the thirst cleaves to him for the rest of his life, and it degenerates at the foot of the altar into a burning fever.



It is not religion, assuredly, which occasions this ; nor is it easy to explain how kingdoms, calling themselves christian, should have adopted ambition as the basis of public education. Independently of their political constitution, which forbids it to such of their subjects who have not money, and who are by far the greater number, there is no passion which religion so uniformly condemns. We have observed, that the heart of man is actuated by two passions only, love and ambition. Civil laws denounce against the excesses of the first, the severest punishment, and repress, as far as they are able, its emotions. To prostitution, infamous penalties are attached ; and, in some countries, adultery is punished even with death. But these same laws meet the second with open arms, and every where hold up to it, prizes, rewards, and honours. The same sentiments and opinions are found even in cloisters. If the amorous intrigues of a monk are brought to light, it is a scandal to the convent ; while on those by which he raises himself to the dignity of a cardinal, the highest eulogiums are bestowed. What raillery, imprecation, and malediction are the portion of imprudent weakness ; and what encouraging and honourable epithets applied to audacious craft ! Noble emulation, love of glory, spirit, intelligence, merit rewarded,—such are the glorious appellations by which we palliate intrigue, flattery, simony, perfidy, and all the vices which walk, in all states, in the train of the ambitious.

Thus it is that the world forms its judgment ; but religion, always conformable to nature, pronounces on the characters of these two passions, a very different decision. Jesus invites the communications of the woman of Samaria, pardons the adulteress, absolves the female offender who bathed his feet with her tears ; but hear how he inveighs against the ambitious :—“ Woe unto you, scribes and pharisees, for ye love the uppermost seats in the synagogues,

“ and the chief places at feasts, and greetings in the markets, and to be called of men Rabbi. Woe unto you, also, lawyers, for ye lade men with burthens grievous to be borne, and ye yourselves touch not the burthens with one of your fingers. Woe unto you, lawyers, for ye have taken away the key of knowledge ; ye entered not in yourselves, and them that were entering in ye hindered.”* He declares to them, that, notwithstanding their empty honours in this world, harlots should go before them into the kingdom of God. In many places he cautions us to be on our guard against them, and intimates that we should know them by their fruits. In pronouncing decisions so different from ours, he judges our passions according to their natural tendency and fitness. Prostitution, which, considered in itself, is certainly a vice, but which, considered relatively to the order of society, is only a frailty, he pardons ; but the sin of ambition he condemns without mercy, as a crime, contrary, at once, both to the order of society and that of nature. The first involves the distress of only two guilty persons, while the second affects the happiness of mankind.

To this our doctors reply, that the sole object pursued in the education of children, is the inspiring them with a virtuous emulation. I do not believe there is any such thing in our colleges, as exercises of virtue, unless prescribing to the students certain themes on this subject may be so called ; whereas, by exciting them to aim at the first place in their several classes, and by teaching them to adopt a thousand intolerant systems, a real ambition is inculcated. Accordingly, when they have once the key of knowledge in their pocket, they are resolved, like their masters, that no one shall enter but by the same door as themselves.

* Luke, xi. 43. &c.

Ambition and virtue are incompatible. The glory of the one is to mount, and that of the other to descend. When the disciples of Christ asked who should be the first among them, observe in what manner he reproofs them. He takes a little child, and places him in the midst; but certainly not a child from our schools. In recommending to us the practice of humility, so suitable to our frail and miserable condition, he knew that power, even when supreme, was not capable of constituting our happiness: and it is worthy of remark, that he did not confer on the disciple whom he loved most the superiority over the rest; but, as a reward of his affection, who had been faithful unto death, he bequeathed to him, with his dying breath, his own mother as a legacy.

This pretended emulation, instilled into children, renders them, during their whole life, intolerant, vain glorious, and tremblingly alive both to the slightest censure, and the meanest token of applause, from an unknown person. They are trained to ambition, we are told, for their good, in order to their prospering in the world; but the cupidity natural to the human mind is more than sufficient for the attainment of that object. Have merchants, mechanics, all the lucrative professions, and all the conditions of society, need of any other stimulus? If ambition were instilled into the mind of only one particular child, destined hereafter to fill a station of high importance, this education, which still would not be without its inconveniencies, would be adapted at least to the career which he had to run. But by infusing it into all, without exception, you give to each individual as many opponents as he has companions: you render the whole unhappy by means of each other. Those who are incapable of rising by their talents, endeavour to insinuate themselves into the good graces of their masters by flattery, and to supplant their equals by calumny. If these means fail of success, they conceive an aversion for the objects of their

emulation, which produces, to their comrades, all the effects of applause, and becomes, to themselves, a perpetual source of depression, of chastisement, and of tears. It is for this reason that so many young men endeavour to banish from their memory the times and the objects of their early studies, though it is natural to the heart to recollect with delight the epochs of infancy. How many contemplate with complacency, in the maturity of life, the bowers of osiers and rustic canopies which served in infancy for their sleeping and dining apartments, who cannot look upon a Turselin, or a Despauter without abhorrence? I have no doubt that these disgusts of early education extend a most baneful influence even to that love with which we ought to be animated towards religion, because its elements are displayed, in like manner, through the medium of gloom, pride, and inhumanity.

The plan of most masters consists particularly in composing the exterior, and deportment of their pupils. They form on the same model a multitude of characters, which nature has rendered essentially different. One obliges his scholars to be grave and stately, as if they were so many little presidents: others, and they are by far the most numerous, wish to make theirs alert and sprightly. Among these last you hear, during the lesson, as if it were the burthen of a song, an incessant cry of,—“Come, make haste, don't be lazy.” To this impulse alone, I ascribe the general giddiness of our youth, and of which the French nation is every where accused. It is the impatience of the masters that, in the first instance, produces the precipitancy of the scholar; a disposition that afterwards acquires strength, in the commerce of the world, from the impatience of the women. But, through the progress of human life, is not reflection of much higher importance than alacrity and speed? How many children are destined to fill situations which require seriousness and thought? Is not

reflection, beside, the basis of prudence, temperance, wisdom, and most of the other moral qualities? For my own part, I have observed, in general, that honest people are tranquil, and rogues always alert.

Between two children, of whom one has been educated in his father's house, and the other at a public school, there is, in this respect, a very perceptible difference. The first is, beyond all contradiction, more polite, more ingenuous, and less jealously disposed, and that from this single circumstance, that he has been brought up without the desire of surpassing any one, and still less of surpassing himself, as the fashionable phrase is; a phrase, as destitute of common sense as many others of the kind. Is not a child, from the very first step he makes when he enters upon the world, if he would become supportable to his equals and to himself, obliged to renounce the emulation which he has acquired at school? If his sole object be his own advancement, will he not be afflicted at the advancement of another? In the course of his progress will he not be liable to have his mind torn with aversions, jealousies, and desires, which must necessarily deprave it, both physically and morally? Do not philosophy and religion require, that he should exert himself every day of his life, to eradicate those faults of education? The world itself compels him to mask their hideous aspect. What a charming perspective of human life, in which we must employ half our days in destroying, with a thousand painful efforts, what had been reared during the other half, with so many tears and so much parade!

We have borrowed those vices from the Greeks, without being aware that they had contributed to their perpetual divisions, and their final ruin. The greatest part of their exercises, however, had the good of their country for their object. If there existed, among the Greeks, prizes for superiority, in wrestling, in boxing, in throwing the quoit, in foot and chariot races, it was because such exercises had

a reference to the art of war. If they had others established for the reward of eloquence, it was because that art served to maintain the interests of country, from city to city, or in the general assemblies of Greece. But to what purpose do we employ the tedious and painful study of dead languages, and of customs foreign to our country? Compared with the ancients, most of our institutions have a striking resemblance to the paradise of the American savages. These good people imagine that, after death, the souls of their compatriots migrate to a certain country, where they hunt down the souls of beavers with the souls of arrows, walking over the soul of snow with the souls of rackets, and that they dress the souls of their game in the souls of pots. We have, in like manner, the image of a coliseum, where no spectacles are exhibited; of peristyles and public squares, in which we are not permitted to walk; of antique vases, in which it is impossible to put any liquor, but which contribute largely to our images of grandeur and patriotism. Were the real Greeks and Romans to visit us, they would believe themselves to be in the land of their shades. Happy would it be for us had we borrowed from them vain images only, and not naturalized in our country their evils also, by transplanting thither the jealousies, hatreds, and emulations, which rendered them miserable.

The plan of our studies was instituted by Charlemagne, with a view, some will tell us, of dividing his subjects, and of giving them employment; and he has succeeded to a miracle in his object. Seven years are devoted to *humanity*, or *classical learning*, two to *philosophy*, and three to *theology*; that is, twelve years of languor, of ambition, and of self-conceit, without taking into the account the years which well-meaning parents double upon their children, to make sure, as they express it, of the fruit. Observing the same order in my question, let me ask, is a scholar, emerging from these respective branches of study, more humane;

more of a philosopher, and believes more in God, than an honest peasant who has not so much as been taught to read? What good purpose, then, does all this answer, to the majority of mankind? What benefit do they derive from this irksome course, on mixing with the world, towards perfecting their intelligence, and even as to purity of diction? We have seen that the classical authors themselves have derived their lights solely from nature, and that those of our own nation who have distinguished themselves the most in literature and in the sciences, such as Descartes, Montaigne, Rousseau, and others, have succeeded only by deviating from the track of their models, and by pursuing frequently the very opposite path. Thus it was that Descartes attacked and subverted the philosophy of Aristotle: as if eloquence and the sciences were completely out of the province of our Gothic institutions.

I acknowledge, at the same time, that it is a fortunate circumstance for many children, who have bad parents, that there are colleges where they are less miserable than in their father's house. For the faults of masters, being exposed to view, are, in part, repressed by the fear of public censure; while those of parents have their free scope. For example, the vanity of a man of letters is loquacious and sometimes instructive; that of an ecclesiastic, clothed with dissimulation, but often soothing; that of a man of family, lofty, but frank; that of a clown, insolent, but natural; but the pride of a rich tradesman is sullen and stupid; it is pride at its ease, pride in a night-gown. As the cit is never contradicted, except by his wife, they unite their efforts to render their children unhappy, without so much as suspecting that they do so. Is it credible, that, in a society, in which all moralists agree the men are corrupted, and are held in check merely by the terror of the laws, or by the fear which they have of each other, is it credible, I say, in such a society, that feeble and defenceless children should not be abandoned to

the discretion of tyranny ? Nothing can be so ignorant and conceited as the majority of tradesmen. It is among this class that folly shoots its deepest and widest-spreading roots. You see numbers, both of its men and women, dying of apoplexy, from a too sedentary mode of life, and from eating beef and swallowing strong broths, when they are out of order, without having the slightest suspicion, from their gormandizing taste, that such a regimen can be pernicious. On the contrary, nothing, they tell us, can be more wholesome ; for they have always seen their uncles and aunts, their fathers and grandfathers do the same.

Hence it is that a multitude of false remedies and ridiculous superstitions maintain a reputation among these gentry long after the world has exploded them. In their cupboards is still carefully treasured up the *cajiss*, in reality, a species of poison, but which they consider as an universal panacea. The regimen which they employ in the education of their unfortunate children, resembles that which they employ as to their health ; they form them to melancholy habits ; they make them learn every thing, even the very gospel itself, with the rod over their head ; they fix them in a sedentary posture all the day long, at an age when nature is prompting them to be in motion, for the purpose of expanding their form. Be good children, is the perpetual injunction ; and this goodness consists in never stirring a limb. A woman of understanding, who was fond of children, took notice one day, at the house of a shopkeeper in St. Denis-street, of a little boy and girl who had a very serious air, " Your children are very grave," said she to the mother.—" Aye, madam," replied the sagacious shop dame, " and so they ought to be, for it is not for want of " whipping, if they are not so."

Children, rendered miserable in their sports and their studies, become, before their fathers and mothers, hypocritical and reserved. At length, however, they acquire stature, and

what is the consequence? Of an evening the daughter puts on her cloke, under pretence of going to vespers, but, in reality, to give the meeting to her lover; by and by her shape divulges the secret, when she is driven from her father's house, and comes upon the town: and some fine morning the son enlists for a soldier. The father and mother are almost distracted at these events. We spared nothing, say they, to procure them the best education; we gave them masters of every kind: Fools! you forgot the essential point; you forgot to teach them to love you.

Parents justify this tyranny by the cruel adage,—*Children must be corrected; human nature is corrupt.* But they do not perceive that it is themselves, by their excessive severity, who are chargeable with the corruption; for in every country where the parents are good, the children resemble them.*

* I ascribe to certain species of chastisement the physical and moral corruption not only of children, and of several orders of monks, but of the nation itself. You cannot pass the streets without hearing, almost at every step, mothers and nurses menacing their little charge, with, *I shall give you a flogging.* I have never been in England, but I am persuaded that the ferocity imputed to its inhabitants must proceed from a similar cause. I have indeed heard it affirmed, that punishment by the rod was more cruel and more frequent there than with us. See what is said on this subject by the illustrious authors of the Spectator, a work which has greatly contributed, no doubt, to soften both their manners and ours; and in which the English nobility are reproached for permitting this character of infamy to be impressed on their children. Consult particularly No. CLVII. of that collection, which concludes thus: "I would not here be supposed to have said, that our learned men, of either robe, who have been whipped at school, are not still men of noble and liberal minds; but I am sure they had been much more so than they are, had they never suffered that infamy."

Government ought to proscribe this kind of chastisement, not only in the public schools, as Russia has done, but in convents, on shipboard, in private families, in boarding houses; for it corrupts, at once, fathers, mothers, preceptors, and children. Did modesty permit, I could quote terrible instances of the re-actions of this evil. Is it not astonishing, that men, in other respects of a sedate and serious exterior, should lay down, as the basis of a christian education, the observance of gentleness, humanity, and chastity, and

I could demonstrate by a thousand examples that the depravity of our most notorious criminals began with the cruelty of their education, from Guillery down to Desrues. But, to take leave once for all of this painful subject, I shall conclude with a single reflexion ; namely, if human nature were corrupted, as is alleged by those who arrogate to themselves the power of reforming it, children could not fail, as they came into the world, to add a new corruption to the stock which they found already existing in it; and accordingly society would speedily reach the term of its dissolution. But children, on

at the same time punish timid and innocent children with the most barbarous and obscene of all chastisements? Our men of letters, who, for more than a century past, have been instrumental in reforming so many abuses, have neglected to attack this with the severity which it deserves, and have paid to the miseries of the rising generation an inadequate attention. It is a question, of which the discussion would be highly interesting and important, Whether the state can confer the right of inflicting infamous punishment to persons who have not the power of life and death? It is certain, that, as to society, more dangerous re-actions are produced by the infamy of a citizen, than by his death. But what is all this, we are told, are not the beings in question mere children? Yes; but for this very reason, because they are children, every generous spirit is bound to protect them, and farther, because every miserable child becomes a bad man.

Meanwhile, it is far from my intention, in what I have said respecting masters in general, to render the profession odious and contemptible. I only mean to suggest to them, that those chastisements, the practice of which they have borrowed from the corrupted Greeks of the lower empire, have an influence more powerful than they are aware of, on the hatred which is borne, not only to them, but to the other ministers of religion, monks as well as the regular clergy, by a people more enlightened than in former times. After all, it must be granted that masters treat their pupils as they themselves were treated. One set of miserable beings are employed in forming a new set, frequently without suspecting what they are doing. All I aim at establishing here is this, that man has been committed to his own foresight, and that all the mischief which he does to his fellow-creatures will recoil, sooner or later, upon himself. This re-action is the only counterpoize capable of bringing him back to humanity. All the sciences are still in a state of infancy; but that of rendering men happy has not, as yet, so much as seen the light, not even in China, whose politics are so superior to ours.

the contrary, protract and put off that fatal period, by the introduction of new and untainted souls. To inspire them with a taste for our passions and extravagancies requires a long apprenticeship. New generations resemble the dews and rains of heaven, which refresh the waters of rivers that were before slackened in their course, and tending to corruption. Alter the sources of a river, and you will change the whole stream; so, alter the education of a people, and you will give a new turn to their manners and character.

This subject is so important, that we shall hazard a few ideas upon it, which shall be derived solely from the volume of nature. On examining the nest of a bird, we find in it not only the nutriments which are most agreeable to the young, but we perceive, from the softness of the downs with which it is lined; from its situation, whereby it is sheltered from the cold, the rain, and the wind; and from a multitude of other precautions, that those who constructed it, collected around their brood, all the intelligence and all the kindness of which they were capable. The father, too, sings at a little distance from their cradle, prompted, as I should suppose, rather by the solitudes of paternal affection, than by those of conjugal love; for, in most of the feathered race, as soon as the process of hatching begins this last sentiment expires. Were we to examine, under the same aspect, the schools of the young of the human species, what a different idea should we form of the affection of their parents? Rods, whips, stripes, cries, and tears, are the first lessons given to human life. Here and there, indeed, a glimpse of reward, amidst so many chastisements, presents itself; but, symbol of what awaits them in society, the pain is real, and the pleasure only imaginary.

It is worthy of remark, that, of all the species of sensitive beings, the human species is the only one whose young are brought up and instructed by dint of blows. I would not wish for any other proof of an original depravation of man-

kind. The European brood surpasses, in this respect, all the nations of the globe, as they surpass them also in general wickedness. We have already observed, on the testimony of missionaries themselves, with what gentleness children are reared by savages, and what affection they bear to their parents in return.

The Arabs extend their humanity even to their horses. They never beat them, but manage them by means of kindness and caresses; and they render them so docile, that, elsewhere, there are no animals of the kind at all to be compared with them in beauty and excellence. They do not fix them to a stake in the fields, as we do, but suffer them to pasture at large around their habitation, to which, the moment they hear the sound of their master's voice, they immediately hasten; and at night, these tractable animals resort to their tents, and lie down in the midst of the children without in the slightest degree hurting them. If the rider happen to fall while a coursing, his horse stands still instantly, and never stirs till he has mounted again. These people, by means of the irresistible influence of a mild education, have acquired the art of rendering their horses the first coursers in the world. It is hardly possible to read what is related on this subject by the virtuous consul D'Hervieux, in his Journey to Mount Lebanon, without being melted into tears. The whole stock of a poor Arabian of the desert consisted of a most beautiful mare: the French consul at Saïd offered to purchase her, with an intention to send her to his master, Louis XIV. The Arab, pressed by want, hesitated for a while, but at length consented, on condition of receiving a very considerable sum, which he named. The consul, not daring, without instructions, to give so high a price, wrote to Versailles for permission to close the bargain on the terms stipulated. Louis XIV. gave orders to pay the money. The consul immediately sent notice to the Arab, who shortly after made

his appearance, mounted on his magnificent courser, and the gold which he demanded was paid down to him. The Arab, covered with a miserable rug, dismounts, and looks at the money; then, turning his eyes to the mare, he sighs, and thus accosts her: "To whom am I going to consign thee? To Europeans, who will tie thee to a manger, who will beat thee with their whips, who will render thy life miserable: return with me, my beauty, my darling, my courser, and rejoice the hearts of my children!" And as he said this he sprang upon her back, and scampered off towards the desert.

That fathers, with us, beat their children, is, because they do not love them. It is because they do not love them, that they send them abroad to be nursed the moment they are born into the world. It is because they do not love them, that, when they have acquired a little growth, they place them in boarding schools and colleges. It is because they do not love them, that they procure for them situations that ill assort with their state, and are out of their province. And that they keep them at such a distance from themselves, during every epoch of life, is, undoubtedly, because they look upon them as their heirs.

I have long enquired into the cause of this unnatural sentiment, but not in our books; for the authors of these, with the view of paying court to the heads of families who buy their works, treat, in general, of the duties of children only, or, if those of parents are sometimes mentioned, the discipline which they recommend to them respecting their children is so gloomy and severe, that it looks as if they were furnishing them with new means of rendering themselves hateful to their offspring.

This parental apathy is to be imputed to the disorderly state of our manners, which has stifled in our breasts every sentiment of nature. Among the ancients, and even among savages, the career of social life presented, from infancy to

old age, a series of corresponding employments, and this latter period was regarded as the æra of the higher magistracies, and of the priesthood. By the hopes of their religion, their career thus terminated honourably, and rendered the plan of their life conformable to the plan of nature; and by this proceeding they always kept alive in the soul of their citizens the perspective of infinity, so natural to the heart of man. But, among us, venality and debauched manners having subverted the order of nature, the only age of human existence which has preserved its rights is that of youth and love. Accordingly, this is the epoch to which all the citizens of the state direct their thoughts. With the ancients it was the aged who bore rule; but with us it is the young. The old are constrained to retire from all public employment; and their *dear* children then pay them back the fruits of the education they have received from them.

Hence it happens, that, with us, a father and mother, restricting the epoch of their felicity to the middle period of life, cannot, when they themselves are retiring from this period, behold their children approaching it without uneasiness. As their faith is almost, or perhaps altogether, extinguished, religion administers to them no consolation. They behold nothing but death closing their prospect; a point of view which renders them sullen, harsh, and frequently cruel. And it is for this reason that parents do not love their children, and that our old people affect so many frivolous tastes, to bring themselves nearer to a generation which is repelling them.

Another consequence of the same state of manners is, that the spirit of patriotism is departed from us. The ancients were full of this spirit. They proposed to themselves in this respect a noble recompence at present, and a still nobler one hereafter. The Romans, for example, had oracles, which promised to their city, that she should become the capital of the world, and she actually became so. Each

citizen, in particular, flattered himself with the hope of exercising an influence over her destiny, and of presiding, one day, as a tutelary deity, over that of his own posterity. Their highest ambition was to see their own age honoured and distinguished above every other age of the republic. But those, among us, who have any ambition that regards futurity, restrict it to the being themselves distinguished by the age in which they live, for their knowledge or their philosophy; and in this nearly terminates our natural ambition, directed as it is by our mode of education.

The ancients employed their thoughts in prognosticating what would be the character and condition of their posterity; and we, what has been those of our ancestors. They looked forward, we look backward. We are, in the state, like passengers embarked against their will on board a vessel; we look towards the poop, and not to the prow; to the land from which we are taking our departure, and not to that on which we hope to arrive. We collect with ardour Gothic manuscripts, monuments of chivalry, and the medallions of Childeric; we pick up with avidity all the worn out fragments of the ancient fabric of our state vessel, which we pursue in a backward direction as far as the eye can carry us: nay, we extend this solicitude for antiquity to monuments which are foreign to us; to those of the Greeks and Romans. Like our own, they are the wrecks of their vessels, which have perished on the vast ocean of time, without having been able so long to continue their voyage as to reach us. They would have been accompanying, and would even have outsailed us, had skilful pilots always stood at the helm. It is possible, however, still, in their shattered fragments, to distinguish them. Here, from the simplicity of her construction and the lightness of her frame, we behold the Spartan frigate. She was made to sail for ever, but having no keel, and being overtaken by a dreadful tempest, the helotes were incapable of restoring the

equilibrium. There again, from the loftiness of her quarter-gallies, we distinguish the remains of the mighty first-rate man of war of proud Rome. Unable to support the weight of her unweildy masts and rigging, her cumbersome and ponderous upper works overset her. The following inscriptions might be engraved on the different rocks against which these vessels have made shipwreck :

LOVE OF CONQUEST.—ACCUMULATION OF PROPERTY.—VENALITY OF EMPLOYMENTS.—CORRUPT MANNERS.—And above all, CONTEMPT OF THE PEOPLE.

The billows of time still roar over their enormous wrecks, and separate from them detached planks, which they scatter among modern nations for their instruction. These ruins seem thus to address them :—" We are the
 " remains of the ancient government of the Tuscans, of
 " Dardanus, and of the grand-children of Numitor. The
 " states which they have transmitted to their descendants
 " still support nations of mankind ; but they have no
 " longer the same languages, nor the same religions, nor
 " the same civil dynasties. Divine Providence, to save
 " future generations from shipwreck, has drowned the
 " pilots, and dashed the vessels to pieces."

We admire, on the contrary, in our frivolous sciences, their conquests, their vast and useless buildings, and all the monuments of their luxury, which are the very rocks on which they perished. See, to what our studies and our patriotism are leading us ! If posterity be enamoured with the ancients, it is because the ancients laboured for posterity ; but if we do nothing for ours, assuredly it will pay no attention to us. It will talk incessantly, as we do, about the Greeks and Romans, without wasting a single thought upon its immediate progenitors.

Instead of falling into raptures over Greek and Roman medallions, half devoured by time, would it not be as

agreeable, and more useful, to direct our views and employ our conjectures on the subject of our ruddy, active, and interesting offspring, and to try to discover in their several inclinations, which are to be the future co-operators in the service of their country? Those, in their childish sports, who are fond of building, may, one day, erect monuments to it; those who delight in managing their petty skirmishes, be its Epimanondas and Scipios; those who are seated upon the grass, the calm spectators of the scene, its magistrates and philosophers, who shall be complete masters of their own passions; while those, who, in their restless course, love to withdraw and roam at large from the rest, may perhaps be noted travellers, and founders of colonies, who shall carry the manners and language of France to the savages of America, or into the interior of Africa itself. If we are kind to our children, they will bless our memory; they will transmit, unaltered, our customs, our fashions, our education, our government, and every thing that awakens the best recollections, to the latest posterity. We shall be to them beneficent deities, who have wrought their deliverance from Gothic barbarism. By suffering our thoughts to wander into a futurity of two thousand years to come, our innate taste of infinity would be much better gratified than by a retrospect, of the same distance, to past ages. This manner of viewing, more conformable to our divine nature, would fix our benevolence on sensible objects, objects which exist now, and which are still to exist.* We

* There is a sublime character in the works of the Divinity. They are not only perfect in themselves, but are always in a progressive state of perfection. We have suggested a few thoughts respecting this law, in speaking of the harmonies of plants. A young plant is of more value than the seed which produced it; a tree, bearing flowers and fruits, still more valuable than the young plant, and is never so beautiful as when, declined into years, it is surrounded with a forest of young trees, that have sprung from its seeds. The same thing holds good as to man. The state of an embryo is

should secure to ourselves, as a support in our old age of sadness and neglect, the gratitude of the generation which is advancing to replace us ; and, by providing for their happiness and our own, should combine all the means in our power towards promoting the good of our country.

To contribute what I am able towards so desirable a revolution, I shall hazard a few more hasty ideas. I proceed on the supposition, then, that I am empowered to employ usefully, a part of the twelve years which our youth waste at schools and colleges. The whole period of their education I reduce to three epochs, consisting of three years each. The first shall commence at the age of seven years, as among the Lacedemonians, and even earlier : a child is susceptible of a patriotic education as soon as he can speak and walk. The second shall begin with the period of adolescence ; and the third end with it, about the age of sixteen, an age when a young man may be useful to his country, and assume a profession.

I would first arrange, in a central situation in Paris, a magnificent edifice, constructed internally in form of a circular amphitheatre, divided into ascending rows. The masters, who are to be entrusted with the charge of the national education, should be stationed below, in the centre ; and above I would have several rows of galleries, in order that there might be sufficient room for the auditors.

superior to that of a non-entity ; that of infancy to the embryo ; adolescence to infancy ; youth, the season of love, to adolescence ; man, in a state of maturity, and the head of a family, to a young man ; and, lastly, old age, which encircles him with a numerous posterity, which introduces him, from its experience, into the councils of nations, which suspends in him the dominion of the passions, only to give more energy to that of reason, and ranks him among superior beings, from the multiplied hopes which the practice of virtue and the laws of providence have bestowed upon him, old age, I say, is of more value than all the other ages of life put together. I could wish it were thus with France, and that the age of Louis XVI. might surpass all the ages that have preceded it.

On the outside, and quite round the building, I would have wide porticoes, story above story, for the reception and accommodation of the people. On a pediment, over the grand entrance, these words might be inscribed : NATIONAL SCHOOLS.

I need not mention, that, as the children would pass three years in each epoch of their education, one of these edifices would be requisite for the instruction of the generation of the year, which would restrict to nine the number of buildings destined to the general education of the capital.

Round each of these amphitheatres there should be a large park, stored with the plants and trees of the country, and which should be scattered about, without artificial arrangement, as in the fields and woods. The primrose and the violet should be seen at the foot of the oak ; the apple and pear tree be blended with the elm and the beech : for the bowers of innocence should be no less interesting than the tombs of virtue.

If I have expressed a wish to have monuments erected to the glory of those by whom our climate has been enriched with exotic plants, it is not that I prefer such plants to those of our own country ; but it is with the view of rendering to the memory of those citizens a part of the gratitude which we owe to nature. Beside, the most common plants of our fields, independent of their utility, are those which revive in us the most agreeable sensations : they do not transport us beyond seas, as foreign plants do, but recall us home and restore us to ourselves. The feathered sphere of the dandelion brings to my remembrance the places, where, seated on the grass with children of my own age, we endeavoured to sweep off by a single whiff of our breath, all its plumage, without leaving the smallest tuft behind. As we blew upon this flower, fortune has, in like manner, blown upon us, and has scattered our

downy-pinioned circles over the face of the whole earth. On seeing certain gramineous plants in the ear, I recollect the happy age when we conjugated, on their alternate ramifications, the different tenses and moods of the verb *aimer*,—to love. At hearing our companions finish, after all the various inflexions, with *je ne vous aime plus*,—I no longer love you, we trembled. The finest flowers are not always those for which we conceive the highest affection. The moral sentiment determines in the end all our physical tastes. The plants which seem to me the most unfortunate, are, at present, those which awaken in me the most lively interest. I frequently fix my attention on a blade of grafs at the top of an old wall, or on a scabious tofsed about by the winds in the middle of a plain; and more than once, at sight, in a foreign country, of an apple tree without flowers and without fruit, have I exclaimed,—“ Ah! why has fortune denied to thee, as she has done to me, a little earth “ in thy native land?”

The plants of our country recall to us the idea of it, wherever we may be, in a manner still more affecting than its monuments. I would spare no cost, therefore, to collect them around the children of the nation. I would make their school a spot charming as their tender age, that when the injustice of their patrons, their friends, their relations, or fortune, may have annihilated in their hearts all the ties of country, the place in which their childhood had enjoyed felicity, might be their capitol.

I would decorate it with pictures. Children, as well as the vulgar, prefer painting to sculpture, because sculpture presents too many beauties of convention for their minds. They do not love figures completely white, but with ruddy cheeks and blue eyes, like their images in plaister. They are more struck with colours than with forms. I should wish to exhibit to them the portraits of our infant kings. Cyrus, brought up with the children of his own age, formed

them into heroes; ours should be educated, at least, with the images of our sovereigns. From the sight of such pictures they would imbibe the first sentiments of attachment which they owe to the fathers of their country. They should have paintings also, on religious subjects; not those which are terrifying, and which are intended to excite men to repentance; but such as have a tendency to encourage innocence. Such would be that of the Virgin holding in her arms the infant Jesus. Such that of Jesus himself in the midst of children, displaying, in their attitudes and in their features, the simplicity and the confidence of their age, and such as Le Sueur would have painted them. Beneath these might be inscribed the words of Christ himself:—**SUFFER LITTLE CHILDREN TO COME UNTO ME.**

If it were necessary to represent, in this school, any act of justice, there might be a painting of the fruitless fig tree; its leaves curling up, its branches twisting, its bark cracking, and the whole plant, struck with terror, perishing under the malediction of the author of nature.

There might be inserted some simple and short inscription from the gospel, such as this:—**LOVE ONE ANOTHER: or this,—COME UNTO ME ALL YE THAT ARE HEAVY LADEN, AND I WILL GIVE YOU REST.** To which might be added that maxim, already necessary to the infant mind:—**VIR-TUE CONSISTS IN PREFERRING THE PUBLIC GOOD TO OUR OWN; and that other,—TO BE VIRTUOUS, WE MUST RESIST OUR PROPENSITIES, OUR TASTES, AND INCLINATIONS, AND MAINTAIN WITH OURSELVES AN INCESSANT CONFLICT.**

But there are inscriptions to which hardly any attention is paid, and of which the meaning is of still higher importance to children; these are, their own names. Their names are inscriptions, which they carry with them wherever they go. It is scarcely possible to conceive the influ-

ence which they have upon their natural character. Our name is the first and last possession which is at our own disposal ; it determines our inclinations from the days of infancy ; it employs our attention through life, and transports us even beyond the grave. I shall still have a name left, is the reflection. They are names that ennoble or dishonour the earth. The rocks of Greece and of Italy are neither more ancient nor more beautiful, than those of the other parts of the world ; but we esteem them more because they are dignified by more beautiful appellations. A medal is merely a bit of copper, frequently eaten with rust, but it acquires value from being decorated by an illustrious name. I could wish, therefore, to have children distinguished by interesting names. A young man, as it were, considers his name as his patron. If it inclines towards vice, or furnishes matter for ridicule, as many of ours do, his mind takes a bias from it. Bayle remarks, that a certain inquisitor, named Torre-Cremada, or the burnt tower, had, in his life-time, condemned numberless heretics to the flames. A cordelier, of the name of Feu-Ardent,—ardent flame, is said to have acted in the same manner. We have another absurdity, that of giving to children, destined to peaceful occupations, turbulent and ambitious names, such as those of Alexander and Cæsar. It is still more dangerous to give them ridiculous names. I have seen a poor boy so tormented by his companions, and even by his parents, from the silly circumstance of a baptismal name, which implied some idea of simplicity and good nature, that he insensibly acquired from it an opposite character of malignity and ferociousness. Instances of this are numerous. Two of our most satirical writers in theology and poetry were called, the one Blaise Pascal, the other Colin Boileau. Colin has nothing sarcastic in it, said his father: but the word itself, notwithstanding, infused into Boileau the spirit of sarcasm. The audacious villainy of James Clement took

its birth, perhaps, from some similar jest that passed upon his name. As names have so tremendous an influence on the characters of the citizens, government ought to interpose in the business of giving names to children. I could wish likewise, that to their baptismal name might be added a surname of some family, rendered illustrious by virtue, as was the practice of the Romans. This species of adoption would attach both the little to the great and the great to the little. There were, at Rome, Scipios without number in plebeian families. We might revive, in like manner, among our commonalty, the names of our illustrious families, such as the Fenelons, the Catinats, the Montausiers, and others.

In this school I would not make use of noisy bells to announce the different exercises, but the pleasant sounds of flutes, hautboys and bagpipes. Every thing they learned should be versified and set to music. The influence of these two arts united is beyond conception. I shall produce some examples of it, taken from the legislation of a people whose policy was the best, perhaps, in the world: I mean that of Sparta. Hear what Plutarch says on the subject, in his *Life of Lycurgus*.—"Lycurgus having taken leave of his country" (to escape the calamities which were the reward of his virtues) "directed his course towards Crete. There, having observed the forms of government, and conversed with the most illustrious personages, he was struck with some of their laws, and resolved, at his return to make use of them in Sparta. Some others he rejected. Among the friends he gained in Crete, was Thales, with whom he had interest enough to persuade him to go and settle at Sparta. Thales was famed for his wisdom and political abilities: he was withal a lyric poet, who, under colour of exercising his art, performed as great things as the most excellent lawgivers. For his odes, which were so many persuasives to obedience and unanimity, had the power, by their melody and grace, of softening insensibly

“ the manners of the audience, drawing them from the
“ animosities which then prevailed, and uniting them in
“ zeal for excellence and virtue. So that, in some measure,
“ he prepared the way for Lycurgus, towards the instruction
“ of the Spartans.”

Lycurgus farther introduced among them the use of music in various species of exercise, and, among others, into the art of war.* “ When the army was drawn up, and the enemy near, the king sacrificed a goat, and commanded the soldiers to set garlands upon their heads, and the musicians to play Castor’s hymn; while himself began the pœan, which was the signal to advance. It was at once a solemn and dreadful sight, to see them measuring their steps to the sound of music, and, without the least disorder in their ranks, or tumult in their minds, moving forward cheerfully and composedly, with harmony, to battle.” Men in this temper were not likely to be possessed with fear or transported with fury; but they proceeded with a deliberate valour and confidence of success, as if some divinity had sensibly assisted them.

Thus, different from modern nations, music served to repress their courage rather than excite it; and they had occasion, for that purpose, neither of bears-skin caps, of brandy, nor of drums.

If music and poetry had so much power at Sparta, as to recal corrupt men to virtue, and afterwards to govern them, what influence would they not have over our children in the age of innocence? Were the sacred laws of morality set to music, and written in verses enchanting as those of the *Devin du Village*, who could ever forget them? From similar institutions there might be produced, among us, poets as sublime as the sage Thales, or as Tyrtæus, who composed the hymn of Castor.

* Plutarch’s Life of Lycurgus.

These arrangements being made, the first branch of education should be religion. I would begin with talking to children about God, with the view of engaging them both to love and to fear him, but without making him an object of terror. Terrifying views of God generate superstition, and inspire horrible apprehensions of priests and of death. The first precept of religion is, to love God. *Love, and do what you will*, was the saying of a saint. We are enjoined by religion to love him above all things; to address ourselves to him as to a father. If we are commanded to fear him, it relates to the love which we owe him; because the person whom we are bound to love we ought to be afraid of offending. I am far from thinking that a child is incapable of forming an idea of God before the age of fourteen years; as a writer, whom, in other respects, I value, has asserted. Do we not convey to the minds of children sentiments of fear, and of aversion for metaphysical objects which have no existence? Why should they not be inspired with confidence and love for the being who fills universal nature with his beneficence? Children have not the ideas of God which are taught by systems of theology and philosophy; but they are perfectly capable of having the sentiment of him, which, as we have seen, is the reason of nature. This very sentiment was exalted among them, during the time of the crusades, to such a height of fervour, as to induce multitudes of them to cross themselves for the conquest of the Holy Land. Would to God I had preserved the sentiment of the existence of the Supreme Being, and of his principal attributes, as pure as I had it in my earliest years! It is the heart still more than the understanding, that religion demands. And which, I would ask, is most filled with the Deity, and the most agreeable in his sight, that of the child, who, elevated with the sentiment of him, raises his innocent hands to heaven, as he stammers out his prayer, or that of the schoolman, who pretends to explain his nature?

It is easy to communicate to children, ideas both of God and of virtue. The daisies springing up among the grass, the fruits suspended on the trees of their enclosure, should be their first lessons in theology, and their first exercises of abstinence and of obedience to the laws : and their minds might be fixed on the principal object of religion by the pure and simple recitation of the life of Jesus Christ in the gospel. They would learn in their creed all they can know of the nature of God, and in their *Pater Noster* every thing they can ask of him.

It is worthy of remark, that, of all the sacred books, there is not one which children learn with so much facility as the gospel. It would be proper, by some particular mode, to accustom them betimes to perform the actions which are enjoined in it, without vain glory, and without respect to human observation or applause. In acts of friendship, in mutual deference, and in every kind of good office, they ought to be trained to the habit of anticipating each other. All the children of the state should be admitted into this national school, without making a single exception. I would only insist on the most perfect cleanliness, though, in other respects, they were clothed in the poorest attire. The child of a man of quality, attended by his governor, and arriving in a carriage, would be seen taking his place by the side of a peasant's child, dressed in canvas, in the very middle of winter, and carrying, in a satchel, his little books, and a slice of brown bread for the provision of the whole day. Thus they would both learn to know each other before they came to be separated for ever. The child of the rich man would be instructed to impart of his superfluity to him who is frequently destined to support the affluent out of his own necessary pittance. These children, of all ranks, crowned with flowers, and distributed into choirs, might assist in our public processions. And how much more august and affecting a spectacle would their age, their order, their songs, and their innocence, present, than the

lacquies of the great, bearing the coat of arms of their masters pasted to wax tapers, and the files of soldiers and bayonets, with which, on such occasions, a god of peace is encompassed?

In this school, children should be taught to read and to cipher. Ingenious men have contrived boards and methods for this purpose, which are simple, expeditious, and agreeable; but school-masters have been at great pains to render them useless, because they destroyed their empire, and made education a business of more rapid progress than was consistent with their emolument. If you would have children learn to read quickly, place a sugar-plumb over each of their letters, and they will soon have their alphabet by heart; and by multiplying or diminishing the number, you might also render them arithmeticians. However, in this school of their country, though they should leave it without having learned to read, write, or cipher, they would have profited wonderfully, for they would be deeply penetrated with this truth, that to read, write, and cipher, and all the sciences in the world, are acquirements of little value, and that the only science worthy the human heart is to be sincere, good, and obliging, to love God and man.

At the second æra of education, which I place at the age of from ten to twelve years, when their intellectual powers are in motion, and they are eager to imitate whatever they see done by others, I would have them instructed in the means which men employ in making provision for the wants of society. I would not pretend to teach them the five hundred and thirty arts and handicrafts, which are carried on at Paris, but those only which are subservient to the first necessities of human life, such as agriculture, the different processes employed in making bread, the arts, which, in our pride, we denominate mechanical, such as those of spinning flax and hemp, of weaving them into cloth, and of building houses. To these I would join the elements of the natural

sciences in which those various handicrafts originated, the elements of geometry, and the experiments of natural philosophy, which have invented nothing in this respect, though they explain their processes with extraordinary parade. I would add also the liberal arts, such as those of drawing, architecture, and fortification, not with a view of making painters, architects, and engineers, but to shew to children in what manner their habitation is constructed, and how their country is defended. As an antidote to the vanity which the sciences inspire, I would make them observe that man, amidst such a variety of arts and operations, has in reality invented nothing ; that he has imitated, in all his productions, either the skill of the animal creation, or the operations of nature ; that his industry is a testimony of the misery to which he is condemned, whereby he is laid under the necessity of maintaining an incessant conflict against the elements, against hunger and thirst, against his fellow-men, and, what is most difficult of all, against himself. I would make them sensible of the analogy of the truths of religion with those of nature ; and would thus dispose them to love the class of useful men, who are continually providing for their wants.

In the course of this education, I would always endeavour to make the exercises of the body go hand in hand with those of the mind : accordingly, while they were acquiring the knowledge of the useful arts, I would have them taught Latin. I would not teach it metaphysically and grammatically, as in our colleges, where it is forgotten much faster than it was attained, but they should learn it practically. It is in this way that the Polish peasantry acquire it, who afterwards speak it fluently all their lives, though they have never been at college. They speak it, too, very intelligibly, as I know by experience, having travelled through their country. The use of this language I conceive to have been introduced among them by certain

exiles from ancient Rome, perhaps Ovid, who was sent into banishment among the Sarmatians; their ancestors; and they still preserve for the memory of this poet the highest veneration. But it is not, say our literati, the Latin of Cicero. And what then? That these peasants have not a competent knowledge of the Latin tongue, and are incapable of speaking the language of Cicero, is because, being slaves, they do not understand the language of liberty. Our French peasants would, in like manner, not comprehend the best translation which could be made of that author, though it were the production even of the university. But a savage of Canada would quickly understand it, and better, perhaps, than many professors of eloquence. It is the tone of soul of the person who listens, which enables him to comprehend the language of the person who speaks. A project was once formed, I think under Louis XIV. of building a city, in which no language but Latin was to have been spoken. This must greatly have facilitated the study of that tongue; but the university undoubtedly would not have found its account in it. Be this as it may, I am well assured, that two years, at most, would be sufficient for the children at the national school to learn the Latin by practice, especially if, in the lectures which they attended, extracts were given from the lives of great men, French and Roman, written in good Latin, and afterwards well explained.

In the third period of education, about the age when the passions begin to display themselves, I would teach the ingenuous mind the pure and gentle language of them, in the *Eclogues* and *Georgics* of Virgil; the philosophy of them, in some of the odes of Horace; their corruption, in the writings of Tacitus, and Suetonius; I would finish my picture of the hideous excesses into which they plunge mankind, by exhibiting passages from some historian of the lower empire. I would make them remark how talents, taste,

knowledge, and eloquence, sunk at once among the ancients, together with manners and virtue. I would be careful, however, not to fatigue my pupils with reading of this sort. I would point out to them only the more poignant passages, in order to excite in them a desire to know the rest. My aim should be not to lead them through a course of Virgil, Horace, and Tacitus, but a real course of classical learning, by uniting in their studies whatever men of genius have considered as best adapted to the perfecting of human nature.

I would likewise have them practically instructed in the knowledge of the Greek tongue, which is on the point of falling into total disuse among us. I would make them acquainted with Homer, *principium sapientie et fons*,—the original source of wisdom, as Horace, with so much propriety calls him; with Herodotus, the father of history; and with some maxims from the sublime book of Marcus Aurelius. I would endeavour to make them sensible how, at all times, talents, virtue, great men, and great states flourished together, with confidence in the Divine Providence. But, in order to communicate greater weight to these eternal truths, I would intermingle with them the enchanting studies of nature, of which they had hitherto seen only some faint sketches in the greatest writers.

I would make them remark the disposition of the globe, suspended, in a most incomprehensible manner, upon nothing, with an infinite number of different nations traversing it, both by sea and land. I would point out to them, in each climate, the principal plants which are useful to human life; the animals which stand related to those plants and to their soil, without extending farther. I would then shew them the human race, who alone, of all sensible beings, are universally dispersed, mutually to assist each other, and to gather, at once, all the productions of nature. I would let them see, that the interests of princes are not different from the interests of other men; and that those of

every nation are the same with those of their princes. I would speak of the different laws, by which the nations are governed. I would lead them to an acquaintance with those of their own country, of which most of our citizens are entirely ignorant. I would give them an idea of the principal religions which divide the earth, and I would demonstrate to them, how highly preferable christianity is to all the political laws, and all the religions of the world, because it is the only one which aims at the felicity of the whole human race. I would make them sensible, that it is the christian religion that prevents the different ranks of society from being confounded and destroyed by mutual collision, and which gives them equal powers of bearing up under the pressure of unequal weights. From these sublime considerations, the love of their country would be kindled in their youthful hearts, and would acquire increasing ardour from the spectacle of her very calamities.

I would intermix with these affecting speculations exercises that should be useful and agreeable, and adapted to the vivacity of their time of life. I would have them taught to swim, not so much by way of security from danger, in the event of suffering shipwreck, as with the view of assisting persons who may happen to be placed in this perilous situation. Whatever particular advantage they might derive from their studies, I would never propose any other end to them than the good of their fellow creatures. And in such studies they would make a most wonderful progress, though they might reap from them no other fruit than that of concord and the love of country. In the bountiful season of autumn, when the corn is reaped, about the beginning of September, I would lead them into the country, embodied under various standards. I would there present them with the image of war. The grafs, under the shade of forests, should be their bed; they should prepare their own victuals; they should learn to attack and to defend a

post, and to cross a river by swimming. They should learn the use of fire arms, and at the same time to practise the evolutions borrowed from the tactics of the Greeks, who are our masters in every branch of knowledge. I would bring into disrepute, by means of these military exercises, the taste for fencing, which renders the soldiery formidable only to citizens, an art useless, and even injurious in war, reprobated by all great commanders, and, as Philopæmen observed, derogatory to courage. "In my younger days," says Montagne, "the nobility disclaimed the praise of "being skilful fencers, as injurious to their character, and "learned the art by stealth, as a matter of trick, inconsistent with true and native valour."* This art, generated in society by the hatred of the lower classes to the higher, who oppress them, is an importation from Italy, where the military art no longer exists. It is the art of fencing which keeps up among us the spirit of duelling; a spirit not derived from the nations of the north, as so many writers have taken upon them to assert; for duels are very rare in Russia and in Prussia, and are altogether unknown to the savages of the north; but from Italy, their native soil, as may be gathered from the most celebrated treatises on fencing, and from the terms themselves of that art, which are Italian, as *tierce*, *quarte*, &c. It has been naturalized among us through the weakness and corruption of many women, who are far from being displeased with having a bully for a lover. To those moral causes, no doubt, we must ascribe that strange contradiction in our government, which prohibits duelling, and at the same time permits the public exercise of an art, which teaches nothing else but how to fight duels.† The pupils trained in the

* Essays, book ii. chap. 27.

† Fencing masters tell us, that their art expands the body, and teaches to walk gracefully. Dancing masters say the same thing of theirs. As a proof that they are mistaken, both these classes of gentlemen are readily distin-

national schools, should be taught to entertain a very different idea of courage, and, in the course of their studies, they should perform a course of human life, in which they should be instructed in what manner to demean themselves both towards their fellow citizen, and towards an enemy.

Amidst such a number of employments, the season of youth would glide away agreeably and usefully. The mind and the body would expand at one and the same time. At sight of the different objects which might be presented to them, the natural talents, frequently unknown in most men, would manifest themselves. More than one Achilles, on beholding a sword, would feel his blood on fire; and more than one Vaucanson, at sight of a piece of machinery, would meditate on the means of organizing wood or brass.

But the attainment of all this various knowledge, I shall be told, will require a very considerable period of time. If we take, however, into consideration that which is squandered away in our colleges, by the tiresome repetitions of lessons, by the grammatical decompositions and explications of the Latin tongue, which do not communicate to the scholar so much as a facility in speaking it, and by the dangerous competitions of a vain ambition, it is impossible not to admit, that, upon the plan we are proposing, we shall make a much better use of it. In our colleges there is scribbled over, every day, as much paper as if the scholars were so

guished by their affected manner of walking. A citizen ought to have neither the attitude nor the movements of a gladiator. But if the art of fencing be necessary, duelling ought to be permitted by public authority, in order to relieve persons of character from the cruel alternative of equally dishonouring themselves, whether they violate the laws of the state and of religion, or observe them. In truth, worthless people, among us, are very much at their ease.

many attornies,* and so much the more unprofitably, as, thanks to the printing of the books, for the versions or themes of which they copy, they have no occasion for all this irksome labour. But on what would the regents themselves employ their own time, if the pupils did not waste theirs?

In the national schools, every thing would be conducted after the manner of the Greek philosophers. The pupils would pursue their studies, sometimes seated, sometimes standing, sometimes in the fields, at other times in the amphitheatre, or in the park which surrounded it. There would be no occasion for either pen, paper, or ink; every one would bring with him only the classical book which contained the subject of the lesson. I have frequently observed in life, that what we commit to writing we easily forget. When we have placed it upon paper we discharge it from our memory, and soon we have no power of recollecting it. I have experienced this with respect to complete works, which I had fairly transcribed and laid aside, and which afterwards appeared to me as strange as if they had been the production of a different hand from my own. With the impressions made upon the mind by the conversation of another the effect is otherwise, especially if the conversation be accompanied with striking circumstances. The tone of voice, the gesture, the respect due to the speaker, the reflections of the company, all concur, and engrave the words of a discourse much deeper on the

* I am persuaded, that, if this plan of education, crude as it is, were to be adopted, one of the greatest obstacles to the universal renovation of our knowledge and morals would, in that case, proceed, not from regents, not from academical institutions, not from university privileges, not from the square caps of doctors, but from the paper merchants, one of whose principal branches of commerce would thereby be reduced to almost nothing. For the privileges of the former, happy and honourable compensations might be devised, but a money objection, in this venal age, seems to me absolutely unanswerable.

memory than is done by writing. I shall again quote, on this occasion, the authority of Plutarch, or rather that of Lycurgus :

“ But it is carefully to be remarked, that Lycurgus
 “ would never permit any one of his laws to be com-
 “ mitted to writing ; it is accordingly expressly enjoined
 “ ed by one of the special statutes which he calls *πύρραι*,
 “ that none of his institutes shall be copied ; because,
 “ whatever is of peculiar force and efficacy towards ren-
 “ dering a city happy and virtuous, it was his opinion,
 “ ought to be impressed by habitual culture on the hearts
 “ and manners of men, in order to make the characters
 “ indelible. Good-will is more powerful than any other
 “ mode of constraint to which men can be subjected,
 “ for by means of it every one becomes a law to
 “ himself.”*

The heads of our young people should not then be oppressed, in the national schools, with an unprofitable and prattling science. Sometimes they should defend among themselves the cause of a citizen, and sometimes deliver their opinion respecting a public event. They should pursue the process of an art through its whole course. Their eloquence would thus be a real eloquence, and their knowledge pure and without alloy. They should employ their minds on no abstruse science, in no useless research ; for these things are usually the fruit of pride. In the studies which I propose, every thing should bring us back to society, to concord, to religion, and to nature.

I have no need to suggest, that these several schools should be decorated in a manner corresponding to their use, and that the exterior of them should serve as places of resort for the people, especially during the gloomy season of winter ; and they would every day behold there spectacles more

* Plutarch's Life of Lycurgus.

proper to inspire them with virtuous sentiments, and with the love of their country, I do not say than those merely of the Boulevards, or than the dances of Vauxhall, but even than the tragedies of Corneille.

Among the youth of these schools there should be no reward, no punishment, no emulation, and, consequently, no envy. The only penalty inflicted, should be, to banish from the assembly the person who should disturb it; but only for a time proportioned to the fault of the offender; and this should rather be an act of justice than of punishment; for I would have no kind of shame attach to the exile.

If you would form an idea of such an assembly, conceive, instead of our young collegians, pale, pensive, jealous, and trembling for the fate of their unfortunate compositions, a multitude of gay and contented youths, attracted by emotions of pleasure to vast circular halls, in which are here and there erected the statues of illustrious men, both of antiquity and of their own country: behold them all attentive to the lessons of the master, assisting each other to comprehend and retain them, and to reply to his unexpected questions: one tacitly suggesting an answer to his neighbour, and another making an excuse for the negligence of his absent comrade. Represent to yourself the rapid progress of studies, elucidated by intelligent masters, and drunk in by pupils who are mutually aiding each other in fixing the impression of them. Figure to yourself, science spreading among them, as the flame spreads in a pile of wood where all the pieces are nicely adjusted, and communicating from one to another till the whole becomes a blaze. Observe among them, when an answer has been seasonably suggested, an apology made in behalf of an absentee, and other little services rendered and repaid, instead of envy and emulation, the sentiments of union, benevolence, and friendship. The recollection of these early intimacies,

notwithstanding the prejudices of their various conditions, would tend to unite them in the world.

It is at this tender age that gratitude and resentment become engraved, for the rest of life, as indelibly as are the elements of science and religion. I recollect, when at college, that, one exercise-day, I found myself very much embarrassed from having forgotten a Latin author, out of which I had a page to translate. One of my class-fellows obligingly offered to dictate to me his translation; an offer which I accepted with becoming expressions of acknowledgment. I accordingly copied it from his dictating, changing only a few words, that the master might not perceive it to be the same: but my comrade was playing me a trick, and palmed upon me a false copy of his translation, filled with such extravagant blunders, that the master, for I was a tolerably good scholar, was astonished at it, and would not believe it to be my production. I have not lost the recollection of this act of perfidy, though, in truth, I have forgotten others much more cruel, which I have encountered since that period; but the first age of human life is the season of resentments and of grateful feelings which are never to be effaced. I recollect periods still more remote. When I went to school, for instance, in frocks, I sometimes lost my books, through heedlessness, and, for fear of my being whipped, my nurse, Mary Talbot, I remember, used to buy me others with her own money. These petty services have remained so long on my memory, and been so deeply impressed on my heart, that there is no being in the world, my mother excepted, who has so uniformly and constantly possessed my affection. This poor, but amiable creature, frequently took, also, in my useless projects for acquiring a fortune, a cordial interest: and I had hoped, in her old age, when she was in a manner destitute, to have repaid her with usury for the tender care which she took of my infancy; but scarcely has it been in my power to give

her a few trifling and inadequate tokens of my regard. I relate these recollections, of which the mind of every one of my readers will probably furnish, relating to himself and to his own childhood, similar and still more interesting traces, in order to prove to what a degree, and how naturally the early season of life would be the season of virtue and of gratitude, were it not so frequently depraved among us, through the faultiness of our institutions.

Before, however, we could pretend to establish these national schools, we must have men capable of presiding in them. These men I would not have chosen from among those who are the most powerfully recommended; for the more recommendations they might have, the more would they be given to intrigue, and, consequently, the less habituated to virtue. The enquiry made concerning them, ought not to be, Is he a wit, a man of brilliant talents, or a philosopher? but, Is he fond of children? Does he frequent the unfortunate, rather than the great? Is he a man of sensibility and virtue? In persons of such a character only we can be furnished with masters proper for conducting the public education. I could wish, however, the appellations of master, regent, doctor, to be changed, as being too harsh and lofty. I would have their titles to imply that they are the friends of childhood, and the fathers of the country, and to be expressed by appropriate Greek words, in order to unite to the respect due to their functions, the mysteriousness of their titles. We give titles of distinction even to men who manage horses in the courts of princes; and persons whose business it is to form citizens for the nation, should be, at least, as noble and as distinguished. A titled magistrate should preside every day in each school; for what could be more becoming, than that the magistrates should cause to be trained up under their own eyes, to justice and to the laws, the children whom they are to judge and govern as men? Children, beside, are citizens

in miniature. A nobleman of the highest rank and accomplishments should have the general superintendence of these national schools; an office, beyond dispute, of greater importance than the superintendence of all the studs of the kingdom; and to the end that literary scribblers, given to base flattery, might not be tempted to insert in the public papers, the days on which he was to *vouchsafe*, as their term would be, to make his visits, this sublime duty should have no revenue annexed to it, and be no otherwise rewarded, than by the honour of presiding.

Would to Heaven that, in a business of such general moment, the education of women could be reconciled with that of men, as at Sparta: but our manners forbid it. I conceive, however, there could be no great inconvenience in associating, in the early stage of life, the children of both sexes. Their intercourse with each other communicates mutual grace; and the first elements of the laws, as well as of religion and of virtue, are the same for both. This first epoch passed, young women should have nothing to do with the learning of men; not that they are to remain always in ignorance, but that they may afterwards receive instruction with increased pleasure, and one day find teachers in their lovers. Between man and woman there is this moral difference,—that the man owes himself to his country, and the woman to the felicity of an individual man. This end can only be attained by a young woman, by her acquiring a taste for employments suitable to her sex. To instruct her in the sciences, and to make her a theologian or a philosopher, would be of no avail in this respect: a husband does not love to find either a rival or an instructor in his wife. Books and masters blight sometimes, in a female, that virgin innocence, that flower of the soul, which a lover so delights to gather. They rob a husband of the most delicious charms of their union, and destroy those mutual communications of amorous knowledge

and native ignorance, so proper for filling up the long days of married life. They destroy also those contrasts of character which nature has established between the two sexes, in order to produce from them the most lovely of harmonies.

These natural contrasts are so necessary to love, that there is not a single female, celebrated for the attachment with which she inspired her lovers or her husband, from the days of Penelope to the present, who has been indebted for her empire to any other attractions than the amusements or the occupations peculiar to her sex. There are such females of all ranks and of all characters, but few that are learned. Those who have been learned have been, almost all of them, unfortunate in their love, from the famous Sappho to Christina, queen of Sweden, and even still nearer to us. Accordingly, it is not in schools, but at home, by the side of her mother and father, her brothers and sisters, that a young woman should learn her future duties of mother and wife, and the various domestic arts, of which our high bred dames are totally ignorant.

In the course of this work I have frequently spoken in terms of praise of the felicity of Holland. As I only passed through the country, I have but little acquaintance with its domestic manners; but this I know, that the women there are constantly employed in household affairs, and that the most undisturbed concord reigns in families. At Berlin, however, I enjoyed an image of the charms which those manners, held in such contempt in France, are capable of diffusing over domestic life. A friend, whom providence bestowed upon me in that city, where I was an entire stranger, introduced me to a society of young ladies; for, in Prussia, the company assemble, not in the apartments of the married women, but, in the apartments of their daughters; a practice that is observed in all families which have not been corrupted by the manners of our French

officers, who were prisoners there in the last war. It is customary there, for the young ladies of the same society to invite each other, by turns, to assemblies, which they call coffee parties, and which are generally kept on Thursdays. They go to the apartments of her who has given the invitation, accompanied by their mothers. She treats them with creamed coffee, and every kind of pastry and confectionary, prepared by her own hand, and presents them, beside, in the very depth of winter, with fruits of all sorts, preserved in sugar, with their corresponding colours, verdure, and fragrance, and apparently as fresh as if they were hanging on the tree. Upon these qualifications, she receives, from her companions, thousands of compliments, which she repays with interest. But, presently, other talents are displayed. She unrolls a large piece of tapestry, on which she has laboured day and night, and exhibits to their view forests of willows always green, which her own hand has planted, and rivulets of mohair, which she has caused to flow with her needle; or she joins her voice to the sounds of a harpsichord, and seems to have collected in her chamber all the songsters of the grove. She requests her companions to sing in their turn. Then it is you hear eulogium upon eulogium; while the mothers applaud themselves in secret, like Niobe, on the praises bestowed upon their daughters, *pertant gaudia pectus*,—their bosoms agitated with joy. Some officers, booted, and in their uniform, having slipped away by stealth from the exercises of the parade, join this lovely circle, to partake, for a few moments, of its delightful tranquility; and, while each of the young females hopes to find, in one of them, her protector and her friend, each of the men sighs after the partner who is one day to sooth, by the charm of domestic talents, the rigour of military labours. I never saw a country where there existed, in the youth of both sexes, such purity of manners, and where marriages were so happy.

But we need not go so far, need not leave our country, for proofs of the power of love in purifying the manners. I ascribe the innocence of those of our own peasantry, and their fidelity in wedlock, to their being able, early in life, to give themselves up to this honourable sentiment. It is love which renders them content with their painful lot. In some countries it even suspends the miseries of slavery. I have frequently seen, in the Isle of France, black people, after being exhausted by the fatigues of the day, set off in the evening to visit their mistresses, at the distance of three or four leagues. Their assignation is in the midst of the woods, and at the foot of a rock, where they kindle a fire: they dance together a great part of the night to the sound of their *tamtam*, and return to their labour before day-break, contented, full of vigour, and as alert as those who have all the time been locked in the arms of sleep: so much power have the moral affections, which combine with this sentiment, over the physical organization of man! The night of the lover diffuses a charm over the day of the slave.

We have, in scripture, a very remarkable instance to this effect; it is in the book of Genesis: "Jacob," it is said, "served seven years for Rachel; and they seemed unto him but a few days, for the love he had to her.* Our politicians, I am aware, whose affections are fixed upon gold and titles, have no conception of this; but let me inform them, that the laws of nature have by no persons been better understood than by the authors of the sacred books, and that it is on these laws alone a well ordered society can be established.

I could wish our young people, therefore, to have it in their power to cultivate the sentiments of love in the midst of their labours, as Jacob did. It is of no consequence, in this

* Genesis, chap. xxix. ver. 20.

respect, what may be their age; as soon as we are capable of feeling, we are capable of loving. Love, if honest, suspends pain, banishes languor, prevents prostitution, and saves from all the errors and restlessness of celibacy, by displaying, in futurity, the most desirable of unions. It fills life with a thousand delicious prospects. It augments, in the hearts of two lovers, in the one sex a relish for study, and in the other a taste for domestic employments. What pleasure must it afford a young man, charmed with the science which he has derived from his masters, to repeat the lessons to the object of his attachment! And what delight to a young and timid female, to see herself distinguished amidst her companions, and to hear the value and the graces of her industry heightened by the tongue of her lover! This youth, destined one day to repress, on the tribunal, the injustice of men, how enchanted would he be, amidst the labyrinths of law, to behold his mistress embroidering the flowers which are to decorate the asylum of their union, and depicting for him an image of the beauties of nature, of which the gloomy honours of his station, are going to deprive him for life? While another, destined to conduct the flame of war to the ends of the earth, attaches himself to the gentle spirit of his female, and flatters himself with the thought, that the mischief which he may do to mankind shall be repaired by the blessings which she will bestow on the miserable. Upon this plan, friendships would multiply in every house, and families be mutually attracted. The manners of the young would early be formed, and the happy perspectives which their union discloses, would encourage them in the practice of their several duties and of virtue. Who knows, whether, by those unconstrained choices, those pure and tender ties, that roving spirit may not be fixed, which some have supposed natural to women? The bands which they themselves had formed would be respected. For, that women now aim at pleasing all men, is, perhaps,

because they were not permitted, when young, to be in love with a single individual.

If we hope for a happy revolution in the manners of our country, it is only to be effected by recalling the attention of the women to domestic manners. Whatever satire may have been levelled against them, they are certainly less culpable than the men. They are chargeable with few vices but what they have derived from us, whereas we have ourselves a multitude from which they are exempt. As to those which are peculiar to the sex, it may be affirmed, that, by balancing the vices of our political constitution, they have retarded our ruin. Who can tell me, what would have been the state of society, abandoned to all the absurdities of our education, to all the prejudices of our various conditions, and to the ambitions of each contending party, had not the women crossed us upon the road? Our history presents little else than disputes of monks with monks, of doctors with doctors, of the great with the great, or the great with the little, the plebeians, as they are called; while crafty politicians, taking advantage of these contests, lay hold, by degrees, of all our possessions. But for the women, these parties would have made, at last, a desert of the state, and led the commonalty, to the very last man, to the slaughter, or to market, as, not many years ago, was actually projected. There have been ages in which we should have been all cordeliers, born and dying encircled with the cord of St. Francis; others, all knights errant, rambling over hill and dale, with a lance in our hand; others, all penitents, parading through the streets of our cities, in solemn processions, and whipping ourselves; others, *quisquis* or *quamquam* of the university. The women, thrown out of their natural state, by our unjust manners, overturn every thing, laugh at every thing, destroy every thing, great fortunes, the pretensions of pride, and the prejudices of opinion. They have only one passion, which is love, and this passion

has only one object ; whereas men refer every thing to ambition, which has thousands. Whatever be the irregularities of women, they are always nearer to nature than we are, because their ruling passion is incessantly impelling them in that direction ; whereas ours, on the contrary, is betraying us into endless deviations. A provincial, and even a Parisian tradesman, when his children are grown up, hardly behaves with kindness to them, while he bends before those of strangers, provided they are rich, or of high quality, with profound reverence. His wife, on the contrary, is regulated in her behaviour to them by their figure. If they are homely, she neglects them ; but if beautiful, though the children of a peasant, she will care for them ; and a plebeian, with grey hairs and a venerable countenance, she treats with more respect than a beardless counsellor. Women attend only to the advantages which are the gift of nature, and men only to those of fortune. Thus the women, amidst all their irregularities, are recalling us to nature, while we, with our pretended superior wisdom, are constantly departing from her.

I admit, however, that women have prevented the general evil, only by introducing among us a number of particular evils. But alas ! they will never find happiness, any more than ourselves, but in the practice of virtue. In all countries where the empire of virtue is at an end, they are most miserable. In the virtuous republics of Greece and of Italy, they were formerly happy ; they decided the fate of states : but now, reduced in these countries, to the condition of slaves, the majority of them are obliged to submit to prostitution for the sake of a livelihood. Ours ought not to despair of us. They possess over man an inalienable empire ;* we know them only under the appellation of the

* It is a circumstance not unworthy of notice, that most of the names of the objects of nature, of morals, and of metaphysics, and especially in the French language, are feminine. It would be a matter of curious speculation to

sex, to which we have given, by way of excellence, the epithet of fair. But how many other still more interesting epithets might be added, such as those of nutritive and consolatory? for they receive us on our entrance into life, and they close our eyes when we die. It is not to beauty, but to the christian religion, that our women are indebted for their principal power. The same Frenchman, who, in Paris, sighs at the feet of his mistress, in St. Domingo, holds her in fetters, and under the discipline of the whip. Of all religions, this alone contemplates the conjugal union in the order of nature; for it presents woman to man as a companion, while every other abandons her to him as a slave. To religion alone do our women owe the liberty they enjoy in Europe; and from the liberty of the women has flowed the liberty of nations, and the proscription of various inhuman usages, diffused over other parts of the globe; as slavery, for instance, seraglios, and eunuchs. But remember, O charming sex! that it is in your virtue consists your power. By a display of your gentle occupations, revive, in your lovers and husbands, a taste for domestic manners, and you may save your country. Bring back each of you one individual to the order of nature, and you will restore society at large to a sense of duty. Envy not the men their authority, their magistracies, their talents, their vain glory; but, in the midst of your weakness, and sur-

enquire, Whether masculine names have been given by women, and feminine names by men, to objects which are particularly subservient to the uses of each sex; or whether the first have been made of the masculine gender because they presented characters of energy and force, and the second of the feminine gender, because they displayed characters of grace and loveliness? I am persuaded that, as the names of objects were, in general, given by men, they lavishly bestowed upon them feminine designations from that secret propensity which attracts them to the sex. This practice of giving female names to things is observable in the heavenly constellations, the four quarters of the globe, the majority of rivers, kingdoms, fruits, trees, virtues, &c.

rounded with your wools and your silks, give thanks to the author of nature, for having conferred on you alone, the power of being always good and beneficent.

RECAPITULATION.

From the beginning of this work I have pointed out the different paths of nature which it was my intention to pursue, that I might form an idea of the order which governs the world. I enumerated, in the first place, the objections which have been raised in all ages, against Providence: I have exhibited them, one after another, as applied to the several kingdoms of nature, in order to be furnished with an opportunity, in refuting them, of displaying views entirely new, respecting the disposition and use of the different parts of the globe: I have, accordingly, referred the directions of the chains of mountains on the continents, to the regular winds which blow over the ocean; the position of islands to the confluence of its currents, or of those of rivers: the constant supply of fuel to volcanos, to the bituminous deposits on its shores, and the currents of the sea, and the movements of the tides to the alternate effusions of the polar ices. In the next place I have refuted, in their order, the other objections, raised on the subject of the vegetable and animal kingdoms, by demonstrating that these kingdoms were no more governed by mechanical laws than the fossil kingdom is. I have farther demonstrated, that the greatest part of the ills which oppress the human race are to be ascribed to the defects, not of nature, but of our political institutions; that man is the only being who is abandoned to his own guidance, as a punishment for some original transgression; but that the same Deity who had given him up to the direction of his own intelligence, still watched over his destination; that he has caused the miseries with which the governors of nations overwhelm the poor and the weak, to

recoil on their own heads; and I have demonstrated the action of a divine providence from the very calamities of the human race. Such is the subject of my first part.

In the opening of my second, I have attacked the principles of our sciences, by evincing, that they mislead us, either by the boldness of those principles themselves, by which the sciences would soar to the very nature of the elements which elude their grasp, or by the insufficiency of their methods, which is capable of catching only one law of nature at once, because of the weakness of our understanding, and of the vanity instilled by our education, whereby we are betrayed into the belief, that the little paths in which we tread are the only roads that lead to knowledge. Thus it is that the natural sciences, and even the political ones, which are results from them, having been separated from each other, each science in particular has formed out of the road by which it entered, if I may use the expression, a lane without a thoroughfare. Thus it is also, that physical causes, have at last made us lose sight of intellectual ends in the order of nature, as financial causes have stripped us of the hopes of religion and virtue, in the social order.

I afterwards set out in pursuit of a faculty better adapted to the discovery of truth than our reason, which, after all, is nothing but our personal interest merely; and I flatter myself I have found it, in that sublime instinct, called *sensibility*, which, in human beings, is the expression of natural laws, and is invariable among all nations. I have observed the laws of nature by means of this faculty, not by tracing them to their principles, which are known to God only, but by descending into their results, which are destined to the use of man; and in this route I have had the felicity to perceive certain principles of the correspondencies, and harmonies which govern the world. It was by proceeding in the same track, I have no doubt, that the ancient Egyptians so highly distinguished themselves for their

attainments in natural knowledge, which they carried incomparably farther than we have done. They studied nature in nature herself, and not by piecemeal and with machines. Hence they formed a most wonderful science, under the name of magic, the fame of which spread over the whole globe. The elements of this science are unknown to us, the name alone being all that remains of it, and which is now given to the most stupid operations that the weakness and depravity of the human heart can be employed upon. This was not the character of the magic of the ancient Egyptians, so much celebrated by the most respectable authors of antiquity, and by the sacred books themselves: on the contrary, the principles of their science were the principles of correspondence and harmony which Pythagoras derived from the Egyptian stores, which he imported into Europe, and which became there the source of various branches of philosophy that appeared after his time; nay, the source of the arts likewise, which did not begin to flourish in Europe till that period; for the arts are only imitations of the processes of nature. These harmonic principles are so luminous, that, notwithstanding my extreme incapacity, they have presented to me, not only new dispositions of the globe, but have furnished me beside, with the means of distinguishing the characters of plants on the first inspection, so as to be able to say at once, this is a native of the mountains, that an inhabitant of the shores. By means of them I have demonstrated the use of the leaves of plants, and have determined, by the nautical or volatile forms of their grains, the relations which they have to the places where they are destined to grow. I have observed that the corollæ of their flowers, had relations, positive or negative, to the rays of the sun, according to the difference of latitude and points of elevation at which they are to blow. I have afterwards remarked the charming contrasts of their leaves, their flowers, their fruits, and their stems, with the soil and the

sky where they grew, and those which they form, from genus to genus, being, if I may so speak, grouped by pairs. Finally, I have indicated the relations in which they stand to animals and man, and that so forcibly as to have demonstrated, that there is not a single shade of colour impressed by chance through the whole extent of nature. By prosecuting these views, I have supplied the means of forming complete chapters of natural history, from having evinced, that each plant was the centre of the existence of an infinite number of animals, which possess correspondencies with it that to us are still unknown. These harmonies might, undoubtedly, be extended much farther; for there are many plants which seem to have relations not only to the sun, but to different constellations. It is not always such an elevation of the sun above the horizon which awakens the vegetative powers of plants. There are some which flourish in the spring, and which in autumn would not put out the smallest leaf, though they were to experience the same degree of heat. The same thing is observable as to their seeds, which germinate and shoot at one season and not at another, though the temperature may be the same. These celestial relations were known to the ancient philosophy of the Egyptians, and of Pythagoras. We find in Pliny many observations on this subject. He says, for example, that the olive trees and vines conceive their fruits towards the rising of the Pleiades: and Virgil tells us, that wheat ought to be sown immediately on the retiring of this constellation, and lentils on that of Bootes, and that reeds and willows should be planted when the constellation of the Lyre is setting. It was from these relations, the causes of which are unknown to us, that Linnæus formed with the flowers of plants a botanical almanac, of which Pliny suggested the first idea to the husbandmen of his time.* But we have

* Consult his Natural History, book xviii. chap 23.

indicated vegetable harmonies still more interesting, by demonstrating, that the time of the expansion of every plant, as well as of its flowering, and the maturity of its fruit was connected with the expansions and necessities of the animal creation, and especially with those of man. There is not a single plant but what possesses relations of this kind, direct or indirect; but this vast and mysterious part of the history of man will, perhaps, except to the angels, never be known.

My third part presents the application of these harmonic principles to the nature of man himself. I have shewn in it that he is formed of two powers, the one physical and the other intellectual, which affect him perpetually with two contrary sentiments, the one that of his misery, and the other that of his excellence. I have demonstrated, that these two powers were most happily gratified in the different periods of the passions, ages, and occupations to which nature has destined him, such as agriculture, marriage, the settlement of posterity, and religion. I have dwelt principally on the intellectual power, by rendering it apparent, that every thing which has the semblance of delicious and transporting in our pleasures, arose from the sentiment of infinity, or of some other attribute of Deity, which discovered itself to us as the termination of our perspective. I have demonstrated also, on the other hand, that the source of our miseries and of our errors might be traced up to this, that, in the social state, we frequently cross those natural sentiments by the prejudices of education and of society; so that, in many cases, we make the sentiment of infinity to bear upon the transient objects of this world, and that of our frailty and misery upon the immortal plans of nature. I have only glanced at this rich and sublime subject; but I assert with confidence, that, by pursuing this track simply, I have sufficiently proved the necessity of virtue, and have indicated its real source, not where our modern philosophers seek for it, namely, in our

political institutions, which are often diametrically opposite to it, but in the natural state of man, and in his own heart.

I have afterwards applied, in the best manner I was able, the action of these two powers to the happiness of society, by shewing, first, that most of the ills we endure, are only social re-actions, which have their grand origin in overgrown property, in employments, in honours, in money, and in land. I have proved, that those enormous properties produce the physical and moral indigence of a nation; that this indigence generated in its turn swarms of debauched men, who employed all the resources of craft and industry to make the rich refund the portion which their necessities demand; that celibacy, and the disquietudes with which it is attended, were, in a great many citizens, the effects of that state of penury and anguish to which they found themselves reduced; and that this celibacy produced, by repercussion, the prostitution of women of the town, since every man who abstains from marriage, whether voluntarily or from necessity, devotes thereby some young woman, intended to be his partner, to a single life, or else to prostitution. This effect necessarily results from one of the harmonic laws of nature, as every man comes into the world and goes out of it with his female, or, what amounts to the same thing, the males and females of the human species are born and die in equal numbers. From these principles I have deduced a variety of important consequences.

I have, finally, demonstrated, that no inconsiderable part of our physical and moral maladies proceeded from the chastisements, the rewards, and the vanity of our education.

I have hazarded sundry conjectures, with a view of furnishing to the people a more abundant means of subsistence and population, and of re-animating in them the spirit of religion and of patriotism, by presenting them with certain perspectives of infinity, without which the felicity of a nation, like that of an individual, must be negative and

quickly exhausted, though we were to form in other respects, the most advantageous plans of finance, commerce, and agriculture: for man must be provided for at once, as an animal and an intelligent being. I have terminated those different projects, by presenting the sketch of a national education, without which it is impossible to have any species of legislation, or of patriotism, that shall be of long duration: and in this sketch I have endeavoured to unfold the two powers, physical and intellectual, of man, and to direct them towards the love of country and religion.

In persuing paths so new and so intricate, I must, no doubt, frequently have gone astray. I must often have sunk far below my subject, from the construction of my plans, from my inexperience, and from the very embarrassment of my style; but I repeat it, provided my ideas shall suggest superior conceptions to others, I am satisfied. At the same time, if calamity be the road to truth, I have not been destitute of the means of arriving at her sanctuary. The very disorders of which I have frequently been the witness and the victim, have suggested to me ideas of order. I have sometimes found upon my road, great personages of high repute, and men belonging to respectable bodies, who had the words, country and humanity continually in their mouths. I joined them, with the hope of deriving illumination from their intelligence, and of putting myself under the protection of their virtues; but I discovered them to be intriguers merely, who had no other object in view but their personal fortune, and who, the moment they perceived that I was not the person to be either the agent of their pleasures, or the trumpeter of their ambition, began to persecute me. I then went over to the side of their enemies, promising myself to find among them, the love of truth and of the public good; but, however diversified may be our sects, our parties, and our corps, I met every where with the same men, clothed only in different garbs. As soon as

any one of these sects found that I refused to enlist as a partizan, it calumniated me, after the perfidious manner of the age, that is, by pronouncing my panegyric. The times we live in are highly extolled; but if we have a prince on the throne who emulates Marcus Aurelius, the age itself rivals that of Tiberius.

Were I to publish the memoirs of my own life,* I could wish for no other proof of the contempt which the glory of

* This is a matter, I confess, of trivial importance; yet, however retired may be my condition of life at present, it has been interwoven with revolutions of high moment. I presented, on the subject of Poland, a very circumstantial memoir to the minister for foreign affairs, in which I predicted its partition by the neighbouring powers, several years before it was actually accomplished. The only mistake I committed was, the supposition that the partitioning powers would lay hold of it entirely; and I am astonished to this hour that they have not done so. This memoir, however, has been of no utility either to that country or to myself, though I had exposed myself to very great risks in it, by throwing myself, when I quitted the Russian service, into the party of the Polish republicans, then under the protection of France and Austria. In 1765, as I was going, with the approbation of the ambassador of the empire, and of the French minister at Warsaw, to join the army commanded by Prince Radjivil, I was taken prisoner there. This misfortune befel me about three miles from Warsaw, through the indiscretion of my guide. I was carried back to that city, put in prison, and threatened with being delivered up to the Russians, whose service I had just quitted, unless I acknowledged, that the ambassador of the court of Vienna, and the minister of France had concurred in recommending this step to me. Though I had every thing to fear on the part of Russia, and had it in my power to involve in my disgrace two personages in illustrious situations, and consequently, to render it the more conspicuous, I persisted in taking the whole upon myself. I likewise did my utmost to exculpate the guide, to whom I had given time to burn the dispatches with which he was intrusted, by keeping back, with my pistol, the Houlands, who had just surprized us by night, in the post-house, where we made our first encampment in the midst of the woods. I have never received the smallest recompence for either of these two instances of service, which cost me a great deal of both time and money. Nay, it is not very long since I was actually in debt for part of the expence of my journey to my friend Mr. Hennin, then minister of France at Warsaw, now first commissary for foreign affairs at Versailles, and who has given himself much fruitless trouble on the subject. Undoubtedly, had the Count

this world merits, than to hold up to view the persons who are the objects of it. At the time when, unconscious of having committed the slightest injury to any one, after an infinity of fruitless voyages, services, and labours, I was preparing, in solitude, these last fruits of my experience and application, my secret enemies, that is, the men under whom I scorned to enlist as a partizan, found means to intercept a gratuity which I annually received from the be-

de Vergennes been at that time minister for foreign affairs, I should have been suitably rewarded, as he has procured for me some slight gratuities. I stand, however, to this hour, indebted to the amount of more than four thousand livres* on that account, to different friends in Russia, Poland, and Germany.

I have not been more fortunate in the Isle of France, to which I was sent as captain engineer of the colony; for, in the first place, I was persecuted by the ordinary engineers who were stationed there, because I did not belong to their corps. I had been dispatched to that country, as to a situation favorable for making a fortune, and if I had not submitted to live on vegetables, I must have involved myself considerably in debt. I pass over in silence all the particular distresses I had to undergo there, and shall only observe, that I endeavoured to dissipate the mortification which they cost me, by employing my mind on the subject of the ills which oppressed the island in general. It was entirely with the view of remedying these, that I published, on my return from thence, in 1773, my *Voyage to the Isle of France*. I considered myself, first, as rendering an essential service to my country, by making it apparent, that this island, which is filled with troops, was, in no respect proper for being the staple, or the citadel of our commerce with India, from which it is more than fifteen hundred leagues distant. This I have proved by the events of preceding wars, in which Pondicherry has always been taken from us, though the Isle of France was crowded with soldiers. The late war has confirmed anew the truth of my observations. For these services, as well as for many others, I have received no recompence, save some indirect persecutions and calumnies on the part of the inhabitants of that island, whom I reprehended for their barbarity to their slaves. I have not even received an adequate indemnification for a species of shipwreck I underwent on my return, at the Island of Bourbon, nor for the scantiness of my appointments, which were not equal to half of those of the ordinary engineers of my rank. I am well assured that, under a marine minister, as intelligent and as equitable as the marshal de Castries, I should have reaped some part of the fruit of my literary and military services.

* About 166l. sterling.

nescence of my sovereign. It was the only source of subsistence to myself, and the only means I enjoyed of assisting my family. To this catastrophe were added, the loss of health, and domestic calamities, which baffle all the powers of description. I have hastened, therefore, to gather the fruit, though still immature, of the tree which I had cultivated with such unwearied perseverance, before it was torn up by the tempest.

But I bear no malice to any of my persecutors; and if I am ever reduced to the necessity of exposing to the light their secret practices against me, it shall be with the view only of justifying my own conduct. In other respects I am under obligations to them. Their persecution has proved the cause of my repose. To their disdainful ambition I am indebted for a liberty, which I prize far above their greatness. To them I owe the delicious studies to which I have devoted my attention. Providence has not abandoned me; though they have: it has raised up friends, who have served me, as opportunity offered, with my prince, and it will raise up others, to recommend me to his favour, when it may be necessary. Had I reposed in God the confidence which I placed in men, I should have always enjoyed undisturbed tranquility. The proofs of his providence towards me in the past, ought to set my heart at rest about the future: but, from a fault of education, the opinions of men still exercise too much dominion over me. It is by their fears, not my own, that my mind is disturbed. Nevertheless, I sometimes say to myself, "Wherefore be embarrassed about what is to come? Prior to thy coming into the world, wert thou disquieted about the manner in which thy members were to be combined, and thy nerves and thy bones to expand? When, in process of time, thou emergedst into light, didst thou study optics, in order to know how to perceive objects? and anatomy, in order to learn how to move thy body, and how to promote its

growth? These operations of nature, far superior to those of men, have taken place in thee, without thy knowledge, and without any interference of thy own. If thou hadst no occasion to disquiet thyself about being born, wherefore shouldst thou about living, and wherefore about dying? Art thou not always in the same hands?"

Other sentiments, however, natural to the mind of man, have filled me with dejection; for example, not to have acquired, after so many peregrinations and exertions, so much as a little rural spot, in which I could, in the bosom of repose, have arranged my observations on nature, to me of all others the most amiable and interesting under the sun. I have another source of regret, still more depressing, namely, the misfortune of not having attached to my lot, a female companion, simple, mild, affectionate, and pious; who, much better than philosophy, would have soothed my solitudes, and, by bringing me children like herself, have provided me with a posterity incomparably more dear than a vain reputation. I might have found this retreat and this rare felicity, in the midst of honourable employment in Rufsia; but I renounced these advantages, to go, at the instigation of ministers, in quest of employment in my native country, where I had nothing similar after which to aspire. Nevertheless, I am enabled to say, that my particular studies have repaired the first privation, in procuring for me the enjoyment, not of a small spot of ground only, but of all the harmonies diffused over the vast garden of nature. An estimable partner for life cannot be so easily replaced; but if I have reason to flatter myself, that this work is contributing to multiply marriages, to render them more happy, and to soften the education of children, I shall consider my own family as perpetuated in them; and I shall look on the wives and children of my country, as, in some sense, my own.

There is nothing durable but virtue. Personal beauty quickly fades; fortune inspires extravagant inclinations; grandeur fatigues; reputation is uncertain; talents and genius are liable to be impaired: but virtue is ever beautiful, ever diversified, ever equal, and ever vigorous, because it is alike resigned to all events, to privations as to enjoyments, to death as to life.

Happy then, happy beyond conception, shall I be, if I have been enabled to contribute one feeble effort towards redressing some of the evils which oppress my country, and to open to it some new prospect of felicity! Happy, if I have been enabled to wipe away, on the one hand, the tears of some unfortunate wretch, and to recall, on the other, men, misled by the intoxication of pleasure, to the Divinity, towards whom, nature, the times, our calamities, and our secret affections, are, with so much rapidity, attracting us!

To me it appears as if some favourable revolution were approaching. Should it take place, it is to the influence of literature we shall be indebted for it. In modern times, learning produces to the persons who cultivate it, little solid benefit; yet it directs every thing. I do not speak of the influence which letters possess all the globe over, under the government of books. Asia is governed by the maxims of Confucius, by the Korans, the Bets, the Vidams, &c.; but, in Europe, Orpheus was the first who associated its inhabitants, and allured them out of barbarism by his divine poesy. The genius of Homer afterwards produced the legislations and the religions of Greece. It was he who animated Alexander, and sent him forth on the conquest of Asia. He extended his influence to the Romans, who traced, in his sublime poetical effusions, the genealogy of the founder, and of the sovereigns of their empire, as the Greeks had found in him the rudiments of their republics and their laws. His august shade still presides over the

poetry, the liberal arts, the academics, and the monuments of Europe: such power over the human mind have the perspectives of Deity which he has presented! Thus, the Word which created, still governs the world; but when that Word had itself descended from heaven, and had shewn to man the road to happiness in virtue alone, a light more pure than that which had shed a lustre over the islands of Greece, illuminated the forests of Gaul. The savages, who inhabited them, had they enjoyed liberty, would have been the happiest of mankind; but they were subjected to tyrants, who plunged them back into a sacred barbarism, by presenting to them phantoms, so much the more tremendous, as the objects of their confidence were thus transformed into objects of terror.

The cause of human felicity, and even of religion itself, was on the brink of desperation, when two men of letters, Rabelais and Michael Cervantes, arose, the one in France, and the other in Spain, and shook at once the foundations both of monastic influence* and of chivalry. In levelling these two colossal powers to the ground, they employed no other weapon but ridicule, that natural contrast of human terror. Like children, the nations of Europe laughed and resumed their courage; they would no longer have felt any other impulse towards happiness, but that which their princes might give them, if their princes, indeed, had then

* God forbid, that I should be thought to insinuate an invective against persons or orders truly religious. Supposing them to possess no higher merit in this life than that of passing it without doing any mischief, they would be respectable in the eyes of infidelity itself. The persons here exposed are not men really pious, who have renounced the world, in order to cherish without interruption the spirit of religion; but those who have assumed a habit consecrated by religion, to procure to themselves the riches and the honours of the world; those against whom St. Jerome declaimed so vehemently, but to no purpose, and who have verified his prediction in Palestine and in Egypt, in bringing religion into discredit by the profligacy of their manners, their avarice, and their ambition.

been capable of communicating any. The *Telemachus* of Fenelon now made its appearance, and brought back Europe to the harmonies of nature. This book produced a wonderful revolution in politics. It recalled nations and their sovereigns to the useful arts, to commerce, to agriculture, and above all, to the sentiments of Deity. It united to the imagination of Homer the wisdom of Confucius. It has been translated into all the languages of Europe. It was not in France that it excited the highest admiration: there are in England whole counties, where it is still one of the books in which children are taught to read. When the English entered the Cambrais, with the allied army, they were desirous of carrying the author, who was living there in a state of retirement from the court, into their camp, to do him the honours of a military festival; but his modesty declined the triumph, and he concealed himself. I shall add but one trait more to his eulogium: he was the only man of whom Louis XIV. was jealous; and he had reason to be so: for, while he was exerting himself to excite the terror, and purchase the admiration of Europe, by his armies, his conquests, his banquets, his buildings, and his magnificence, Fenelon was commanding the adoration of the whole world by a book.*

* A comparison has been made between Bouffet and Fenelon. I am not capable of appreciating their respective merits; but I cannot help considering the latter as greatly superior to his rival. He fulfilled, in my apprehension, the two great precepts of the law: *He loved God and man.*

The reader, perhaps, will not be displeased at my telling him what J. J. Rousseau thought of this great character. Having, one day, set out with him on a walking excursion to Mount Valerien, we resolved, when we had reached the summit of the mountain, to ask a dinner of its hermits, for payment. As we arrived at their habitation a little before dinner, and while they were still at church, Rousseau proposed to me, that we should go in, and offer up with them our devotions. The hermits were reciting the litanies of Providence, which are remarkably beautiful. Having addressed ourselves to God in this little chapel, Rousseau said to me with an overflowing heart, as the hermits were proceeding towards their refectory:—"I experi-

Inspired by his genius, many of our writers have changed the spirit of our government, and the public manners. To

"ence, at this moment, what is said in the Gospel; *Where two or three are gathered together in my name, there am I in the midst of them.* There is a sentiment here of peace and felicity which penetrates the soul." I replied, "If Fenelon had lived, you would have been a catholic." Upon which he exclaimed, in extacy, and with tears in his eyes, "Oh, were Fenelon in being, I would seek to be his lackey, in hope of meriting the place of his valet de chambre!"

Having found, some time ago, on the Pont Neuf, one of those little urns which the Italians sell about the streets for a few halfpence apiece, the idea struck me of converting it, as a decoration of my solitude, into a monument sacred to the memory of John James and of Fenelon, after the manner of those which the Chinese erect to the memory of Confucius. As there are two little scutcheons on this urn, I wrote on the one these words: J. J. ROUSSEAU, and on the other, F. FENELON. I then placed it in an angle of my cabinet, about six feet from the floor, and by the side of it the following inscription:—

D. M.

A la gloire durable et pure
De ceux dont le genie eclaire les vertus,
Combattit à la fois l'erreurs et les abus,
Et tenta d'amener le siecle à la nature.
Aux J. J. Rousseau, aux François Fenelons,
J'ai dédié ce monument d'argille,
Que j'ai consacré par leur noms,
Plus augustes que ceux de César et d'Achille.
Ils ne sont point fameux par nos malheurs;
Ils n'ont point, pauvres laboureurs,
Ravi vos bœufs ni vos javelles;
Bergères, vos amans; nourissons, vos mamelles;
Rois, les états où vous régniez,
Mais vous les comblerez de gloire;
Si vous donnez à leur mémoire
Les pleurs qu'ils vous ont épargnés.

To the pure and unfading glory
Of the men whose virtues were illuminated by genius,
Who set their faces against error and depravity,
And laboured to bring mankind back to nature.

them we are indebted for the abolition of many barbarous customs, such as that of punishing capitally the pretended crime of witchcraft; the application of the rack to all criminals without distinction; the remains of feudal slavery; the practice of wearing swords in the midst of cities, and in times of profound peace, &c. To them we owe the revival of the tastes and duties of nature, or, at least, their images. To many infants they have restored the breasts of their mothers, and to the rich, a relish for the country, which induces them to quit the centre of cities, and to take up their habitation in the suburbs. They have inspired the whole nation with a taste for agriculture, which, like other things, degenerated into fanaticism, when it became a party spirit. Theirs is the honour of bringing back the noblesse to the commonalty, towards whom, it must be confessed, it had already made some steps of approximation, by its alliances with finance; of recalling that order to its peculiar duties by those of humanity, and of directing all the powers of the state, the women themselves not excepted, to patriotic objects, by arraying them in attractive ornaments and flowers.

But for you, ye men of letters, the rich man would have no intellectual enjoyment, and his opulence and his digni-

To the Rousseaus and Fenelons of the human race,
I dedicate this humble monument of clay,
And inscribe it with their names,

Far more august than those of Cæsar and Achilles.

They purchased not fame by spreading devastation;

They did not, O ye poor husbandmen!

Seize your oxen and plunder your barns:

Nor, shepherdesses, carry off your lovers, nor, sucklings, the breasts that
gave you milk;

Nor, kings, did they ravage your domains;

But their glory will be complete;

If, on their memory you bestow

The tears which they have spared you.

ties would be a burthen to him. You alone restore to us the rights of man and of God. Wherever you appear, in the military, in the clergy, in the laws, and in the arts, the divine intelligence unveils itself, and the human heart breathes a sigh. You are at once the eyes and the light of the nations ; and had not some of your number, intent on pleasing the multitude, misled them by flattering their passions, and by mistaking their deceitful voices for those of human nature, we should, perhaps, be much nearer to happiness than we are.

See how these passions have even misled yourselves, from your having come too closely into contact with mankind ! It is in solitude, and by living together in unity, that your talents communicate mutual light. Call to remembrance the times when the La Fontaines, the Boileaus, the Racines, the Molières, lived with one another. What is at present your destiny ? That world, whose passions you are flattering, is arming you against each other. It turns you loose to a strife of glory, as the Romans exposed the wretched to wild beasts. Your sacred lists are become the amphitheatres of gladiators. Without being conscious of it, you are the mere instruments of the ambition of corps. It is by means of your talents, that their leaders procure for themselves dignities and riches, while you are suffered to remain in obscurity and indigence. Think of the glory of men of letters, among the nations who were emerging out of barbarism ; they presented virtue to mankind, and were exalted into the rank of their gods. Think of their degradation among nations sunk in corruption ; they flattered their passions, and became the victims of them. In the decline of the Roman empire, letters were no longer cultivated except by a few enfranchized Greeks. Let the herd run at the heels of the rich and the voluptuous : for yourselves, you have nothing to do in the sacred career of letters, but to march on under the protection of Minerva ? What respect

would the world shew you, were you not covered by the immortal ægis of this goddess? It would trample you under foot. Suffer it to be deceived by those who are mean enough to be its worshippers; and place your confidence in heaven, whose succour will find you wherever you may be situated.

The vine, one day, complained to heaven, with tears, of the severity of her destiny; and envied the condition of the reed. "I am planted," said she, "amidst parched rocks, and am obliged to produce fruits replenished with juice; whereas, in the bottom of that valley, the reed, which bears nothing but a dry shag, grows at her ease by the brink of the waters." A voice from heaven replied, "Complain not, O vine, at thy lot. Autumn is coming on, when the reed will perish without honour, on the border of the marshes; but the rain of the skies will seek thee in the mountain, and thy juices, matured on the rock, shall one day cheer the heart of man, and delight the gods themselves."

We have another and a considerable hope of reformation, in the affection which we bear to our kings. With us, the love of country is one and the same thing with the love of our prince. This is the only bond which unites us, and which, oftener than once, has prevented our falling to pieces. On the other hand, nations are the real monuments of kings. All those monuments of stone, by which so many princes have dreamt of immortalizing their names, have frequently served only to render them detestable. Pliny tells us, that the Egyptians of his time cursed the memory of the kings of Egypt who had built the pyramids, and, that their names, beside, had sunk into oblivion. The modern Egyptians assert, that they were raised by the devil, undoubtedly, from the sentiment of distress which the construction of those edifices must have cost mankind. Our own people often ascribe the same origin to our ancient

bridges, and to the great roads cut through rocks, the summits of which are lost in the clouds. To no purpose are medals struck for their use; they understand nothing about emblems and inscriptions. It is the heart on which the impression ought to be made, by means of benefits conferred; for the stamp thereby imprinted is never to be effaced. The people have lost the memory of such of their monarchs who presided in councils; while the remembrance of those who supped with millers, are still cherished by them.

The affection of the people fixes on one single quality in their prince, namely, his popularity; for it is from this that all the virtues of which they stand in need, flow. A single act of justice, dispensed unexpectedly, and without ostentation, to a poor widow, or a collier, fills them with delight and admiration. They look upon their prince, in such cases, as a god, whose providence is, at all times and in all places, upon the watch: and they are right; for a single interposition of this nature, well timed, has a tendency to keep every oppressor in awe, and enlivens all the oppressed with hope. In our days, venality and pride have reared, between the people and their sovereign, a thousand impenetrable walls of gold, of iron, and of lead. The people can no longer advance towards their prince, but the prince has it still in his power to descend towards the people. Our kings have been prepossessed on this subject with groundless fears and prejudices. It is remarkable, however, that among the great number of princes of all nations who have become the victims of different factions, not one was ever known to perish when employed in acts of goodness, walking about on foot and *incognito*; but have died, on the contrary, either riding in their coaches, or at table in the bosom of pleasure, or in their court surrounded by their guards and in the very centre of their power.

We see, in our days, the Emperor, and the king of Prussia, in a simple carriage, with one or two domestics

only, and no guards, traversing their scattered dominions, though peopled, in part, with strangers and conquered nations. The great men, and the most illustrious princes of antiquity, such as Scipio Germanicus, Marcus Aurelius, travelled, in like manner, without any retinue, on horseback, and frequently on foot. How many provinces of his kingdom, in an age of trouble and faction, were also thus visited by our great king Henry IV?

A king ought to be in his dominions what the sun is to the earth, where there is not a plant, however diminutive, but what receives, in its turn, the influence of his rays. Of the knowledge of how many important truths are our kings deprived by the prejudices of courtiers? Of what pleasures do they deprive themselves, from their secluded and sedentary lives? I do not speak of those of grandeur, when they see, on their approach, nations flocking together along the highways; the ramparts of cities set on fire with the thunder of artillery, and squadrons issuing out of their sea-ports, to cover the face of the ocean with flags and conflagration. I believe them weary of the pleasures of glory, but awake to those of humanity, of which they are perpetually deprived. They are always constrained to be kings, and, unfortunately, never permitted to be men. What delight would it not afford them, were they to spread a veil, like the gods, over their greatness, and to make their appearance in the midst of a virtuous family, like Jupiter, at the fireside of Philemon and Baucis? How little would it cost them to render, every day of their lives, some of their poor subjects happy? What they lavish on a family of courtiers, would often supply the means of comfort and felicity to a whole province. On many occasions, their appearance merely would overawe all the tyrants of a district, and console all the miserable. When they were known not to be confined to a particular spot, they would be considered as omnipresent. A confidential friend, and a

few hardy servants would be sufficient to bring within their reach all the pleasures of travelling, and screen them from all its inconveniencies. It is in their power to vary the seasons as they please, without quitting the kingdom, and to extend their pleasures as far as their power extends. Instead of confining themselves to country residences on the banks of the Seine, or amidst the rocks of Fontainebleau, they might have similar residences on the shores of the ocean, and at the very foot of the Pyrenees. It depends on themselves alone to pass the burning heats of summer embosomed in the mountains of Dauphiné, and encompassed with a horizon of snow; the winter in Provence, under olive trees and verdant oaks; the autumn in the evergreen meadows and amidst the delightful apple orchards of fruitful Normandy. They would every day behold arriving on the shores of France, the sea-faring men of all nations, British, Spanish, Dutch, Italian, all exhibiting the peculiarities and the manners of their several countries. Our kings have in their palaces, theatres, libraries, hot-houses, cabinets of natural history; but these collections are only so many vain images of men and of nature. There are no gardens so worthy of them as their kingdoms, and no libraries so fraught with instruction as their own subjects.

If it be possible for a single individual to constitute on earth, the hope of the human race, it is in a king of France that we must look for him. He reigns over his people by love; his people over the rest of Europe by manners; and Europe over the rest of the globe by power. He can do good as he pleases, without any thing to obstruct him. It is in his power, notwithstanding the venality of employments, to humble exalted vice, and to exalt lowly virtue. It is in his power to descend towards his subjects, or to make his people rise towards him. Kings who have placed their confidence in treasures, in allies, in corporate bodies, and the *grande*es of their kingdom, have often repented,

while those who have trusted in their people and in God, have never repented. Thus reigned the popular Charles V. and the St. Louises; and thus, O Louis XVI. will you one day have reigned. From the very commencement of your career, you have ordained laws for the re-establishment of manners, and what was still more difficult, have yourself exhibited, in the midst of a French court, an example for their practice. You have destroyed the remains of feudal slavery; mitigated the hardships of unfortunate prisoners, as well as the severity of civil and military punishments; given to the inhabitants of certain provinces the liberty of assessing themselves, as to the public imposts; remitted to the nation the dues of your accession to the crown; secured to the poor mariner a portion of the fruits of war, and restored to men of letters the natural privilege of reaping the reward of their labours. While, with one hand, you were assisting and relieving the wretched part of the nation, with the other, you raised statues to its illustrious characters of past ages, and you supported the oppressed Americans. Certain wise men who are about your person, and, what is still more potent than their wisdom, the charms and sensibility of your august consort, have rendered the rough paths of virtue easy to you. O great king! proceed with constancy in these paths, and your name will one day be invoked by the miserable of all nations: it will preside over their destinies, even during the life of their own sovereigns. They will present it to their tyrants, as a barrier, and to their good kings as a model. It will be revered from the rising to the setting of the sun, like that of the Tituses, and the Antonines. When the nations which now cover the earth shall be no more, it will still live, and will flourish with a glory ever new. The majesty of ages will only render it the more venerable; and posterity the most remote will envy us the felicity of having lived under your government. I, Sire, am nothing. I may have been the victim of public

calamities, and remain ignorant of the causes. I may have spoken of the means of remedying them, without knowing the power and the resources of mighty kings: but if you render us better and more happy, the Tacituses of future times will study, from your example, the art of reforming and governing men in a difficult age. Other Fenelons will one day speak of France, under your reign, as of happy Egypt, under that of Sesostris. You will then, while receiving upon earth the invariable homage of men, be their mediator with the Deity, of whom you will have been, amongst us, the most lively image. Ah! if it were possible, from the corruption of those who ought to be our models, from the disorder of our passions, from the wanderings of our own understanding, from the multiplied ills of humanity, that we should lose the sentiment of his existence—O king! it would be still glorious for you to preserve the love of order, in the midst of the general disorder. Nations, abandoned to the will of lawless tyrants, would flock together for refuge to the foot of your throne, and would come to seek in you the God whom they no longer perceived in nature.

END OF THE STUDIES.

SEQUEL
TO THE
STUDIES OF NATURE.

SECURITY



STUDY NATURE

ADVERTISEMENT

RESPECTING THE

Studies of Nature and their Sequel.

WHILE I was preparing for a republication of this work, I received, on the subject of it, a variety of advice, of criticisms, and of compliments.

The advice related to its form. In the three editions hitherto published I have constantly adhered to the *duodecimo* size, because it is more commodious, cheaper to the reader, and more profitable to the author, from the temptation being diminished of pirating it. The fashionable world, however, signified a preference in favour of an *octavo*, as being more genteel, and because, having a broader margin, and admitting of a larger space between the lines, the impression would be more beautiful. Men of letters again expressed a wish to have an edition in *quarto*, because a larger type would render it more pleasant to read, and the plates might then be engraved on a larger scale. In a word, I was reflecting whether some of the Literati, would not request me to aspire after the honours of a *folio*, when an amiable lady seriously proposed to me to have an edition in *octo-decimo*, in order, as she politely observed, that, wherever she went, she might never be without it in her pocket.

I feel myself so highly honoured by the good opinion of the ladies, that I know not whether my vanity would not be more agreeably flattered with being in their pockets in the size in question, than in the form of a huge atlas in the library of the Louvre. This species of travelling incognito has, beside, something in it which is singularly grateful to me. In the agreeable perplexity to which I am reduced, and under an impossibility of giving four new editions at once, to gratify the taste of all my readers, a thought struck me, of inviting those who dislike the duodecimo size, to send their instructions, free of postage, to my booksellers, containing simply their address, and the form they prefer. I shall then be determined by the plurality of suffrages; and as soon as I have five hundred in favour of an octavo or a quarto, I shall publish it by subscription, on a fine paper, with new plates, drawn and engraved by artists of the first ability. If, however, there be only two hundred and fifty voices in favour of the octo-decimo, I shall give the preference to this size, the suffrage of one lady having always been considered by me as equal, at least, to that of two gentlemen.

I have been asked, by certain individuals, whether I intended to make to the present edition any additions; and, in this case, they have requested me to print them as a supplement, for the accommodation of those who may have purchased any preceding edition, alleging, that authors who acted otherwise defrauded the public.

An author, who, like myself, is not easily pleased with his own performance, and who is frequently called upon to revise it, is sometimes reduced to the necessity of making some slight additions, in order to elucidate passages which may appear to him to be obscure. He is obliged also to make certain alterations in the different notices to the reader, which must needs vary in every different edition, without its being possible to give to these variations a detached sup-

plement, so as to excite any interest. With respect, however, to his thereby defrauding the public of a part of his performance, I would ask, whether the public, as a body, does not more materially defraud him, by purchasing, without scruple, the spurious editions of his work? Beside, that the only method which an author can employ to bring such piracies into discredit is, to add something new, to every edition that he shall publish.

These piracies have done me, and are still doing me, considerable injury. I do not speak of those of my first edition, with which the southern provinces of France have been filled;* but scarcely had the second made its appearance, when it was, in like manner, counterfeited, with its additions, approbations, privilege, and even the very title pages, containing the address of my booksellers. Other plunderers have had the audacity to announce, in the catalogue of books of Leipsic fair, for the month of October, 1787, an edition of my *Studies of Nature*, published at Lyons, by Piestre and De la Molière, though I had never any thing printed but at Paris. A new edition of the work

* M. Martin, superintendant of the press at Marseilles, seized, about a year and a half ago, a whole bale of these counterfeits, which, in defiance of all his remonstrances, was confiscated to the benefit of the Syndical Chamber of that city, and not, as justice required, to mine. M. de Châssel, superintendant of the press at Nancy, stopped there, about six months ago, some spurious copies of my second edition, which M. Vidaud de la Tour took care to remit to me, conformably to the decision of M. de Lamoignon, keeper of the seals. The pirate had only retrenched, in the advertisement, what I there said of the beauty of the characters of my second edition, similar to those of the present, because the pitifulness of his own must soon have detected the fraud. We have now reason to expect, from the vigilance of M. Vidaud de la Tour, whose zeal for the interests of literary property so well accords with the justice of M. de Lamoignon, a name so dear to the republic of letters, that we shall see at length repressed in the kingdom the thefts committed by literary pirates, in defiance of royal authority, and so injurious to the interests of authors, especially of such as have no other property but their works.

has also just been published at Brussels, in four volumes ; and a gentleman with whom my printer is acquainted, saw in London, in the month of September last, no less than four different editions of it, without being able to procure a single genuine copy. The genuine edition, however, may be easily distinguished by the beauty of its characters, from all the spurious ones, which, beside, can never be any thing more than bad copies of the one that I have revised and corrected by my own hand, with all the attention of which I am capable. But all this has not prevented the public from welcoming them with avidity. After all, the point to be aimed at, is, not that we should have no ground of complaint against mankind, but to take care that the world has no just ground of complaint against us.

Supposing, that to practise justice towards every individual, were not a matter of conscience with me, I am under too many obligations to the public, not to study their gratification to the utmost of my ability. I have never enjoyed any other constant declaration in my favour, but that of the public voice. On the other hand, if the importance of the errors which I have ventured to attack, and my personal circumstances, are taken into consideration, I have the presumption to hope, that the generosity of the public will, one day, rank me with the few, who, at the expence of their own fortune, have devoted themselves to the interests of humanity.

The principles which have hitherto governed, I certainly shall not in this advanced period of my life depart from. I shall, therefore, insert here some reflections, which would, perhaps, have come in more properly in the preface prefixed to the work ; but I transfer them to this place, that those who wish to procure the sequel separately, may be informed of every thing which I have thought it necessary to add, without being obliged to repurchase the other volumes. I would, in like manner, have annexed the additions which

I made to my first edition, on the subject of the elongation of the poles, and of the currents of the Atlantic Ocean, had they not been too considerable in bulk. However, if I do not introduce them here, word for word, I shall repeat, at least, the sense of them; and I subjoin to these, new proofs, which demonstrate the certainty of those important truths.

I have, first, corrected, in the titles of this edition, an error which had slipped into those of the other two. It is indeed a matter of the utmost indifference to the reader, being nothing more than a transposition of my baptismal names; but it has given occasion to some mistakes.

I do not recollect having added any thing to the text, a single observation excepted, respecting the counter currents of the Ohio, which I have inserted in the first volume of the present edition. But it is of considerable importance; as it constitutes a farther proof in favour of my explanation of the tides

The reader will recollect, that I explain the direction of our tides in summer, to the north, from the counter currents of the general current of the Atlantic Ocean, which, at that season, descends from our pole, the ices of which are partly melted by the action of the sun, which warms it for six months together. I supposed that this general current, which then runs towards the south, being confined by the projection of Cape Saint-Augustin, in America, and by the entrance of the Gulf of Guinea, in Africa, produced on each side counter currents, which give us our tides, re-ascending to the north along our coasts. These counter currents actually exist in these same places, and are always produced on the two sides of a strait through which a current forces itself. But I had no need to suppose the reactions of Cape Saint-Augustin and of the entrance of the Gulf of Guinea, in order to make our tides re-ascend to a very great distance towards the north. The simple action,

of the general current of the Atlantic, which descends from the north pole and rushes towards the south, displacing by its impetuosity a vast mass of water, which it repels to the right and to the left, is sufficient to produce, through the whole length of its course, those lateral re-actions which occasion our tides, and make them flow to the north.

I had cited on this subject, two observations, the first of which is level to every capacity. It is that of a source which, on discharging itself into a bason, produces, at the sides of that bason, a backward motion or counter current, which carries straws and other floating substances towards the source itself.

The second observation is extracted from the History of New France, by Father Charlevoix. He tells us, that, though the wind was contrary, he sailed at the rate of eight good leagues a day upon Lake Michigan, against its general current, with the assistance of its lateral counter currents.

But M. de Crevecoeur, author of the Letters of an American Farmer, goes still further; for he assures us,* that in sailing up the Ohio, along its banks, he made 422 miles in fourteen days, which amounts to more than six leagues a day, "with the assistance," says he, "of the counter currents, which have always a velocity equal to the principal current." This is the only observation I have added, and I was induced to add this from its importance, and the respect which I bear to its author.

Thus the general effect of the tides is placed in the clearest light, by the instance of the lateral counter currents of our basins, into which sources discharge themselves, by those of the lakes which receive rivers, and by those of rivers themselves, notwithstanding their considerable declivities, without any necessity for a particular strait, to produce those

* Vol. II. page 433.

re-actions along the whole extent of their shores, though, by means of straits, these same counter currents, or eddies, are considerably increased.

The course of our tides towards the north in winter, it must be admitted, cannot be explained as an effect of the lateral counter currents of the Atlantic Ocean, which descend from the north; for at that season its general current comes from the south pole, the ices of which are then in a state of fusion by the heat of the sun. But the course of those tides towards the north, may be conceived still more easily, from the direct effect of the general current of the south pole, which runs straight north. In this direction, this southern current passes, almost throughout, from a wider space into a narrower, being confined, first, between Cape Horn and the Cape of Good Hope, and forcing its way upward, into the very bays and mediterraneans of the north, it carries before it, at once, the whole mass of the waters of the Atlantic Ocean, without permitting a single column of them to escape either to the right or the left. At the same time, should it meet on its road a cape or strait opposing its course, there can be no doubt that it would form there a lateral counter current, or tides, which would run in the opposite direction. Accordingly, this is the effect which it actually produces at Cape Saint Augustin, in America, and above the Gulph of Guinea, toward the tenth degree of northern latitude, in Africa; that is, at the two places where these two parts of the globe approach the nearest: for in the summer of the south pole, the currents and the tides, so far from bearing northward below these two points, return to the south on the American side, and run eastward on the African side, the whole length of the Gulf of Guinea, contrary to all the laws of the lunar system.

I could fill a volume with new proofs, in support of the alternate fusion of the polar ices, and of the elongation of the earth at the poles, which are consequences of each other:

but I have produced in the preceding Studies more than were necessary to establish the certainty of these truths. The very silence of our academies, respecting objects of such high importance, is itself a demonstration that they have no objections to advance against my hypothesis. If, in refuting the unaccountable error which led them to conclude that the earth was flattened at the poles, from geometrical operations, which evidently demonstrate it to be lengthened, I had been wrong, journals, most of which are at their disposal, would not have been wanting to silence the voice of a solitary individual. At the same time I have met with but one who has had the hardiness to support me with a suffrage. Among so many literary potentates, who dispute with each other the empire of opinion, and who traverse its stormy ocean, determined to sink to the bottom all who may refuse to serve under their banner, a foreign journalist has hoisted, in my favour, the flag of insurrection. It is that of Deux Ponts, which I name, in conformity to my usual custom of acknowledging publicly the services done me by individuals; though the one in question was rather a tribute to truth than a compliment to myself, who am personally unknown to the writer, but whom I highly honour for his impartiality.

On the other hand, if academies have not come forward to explain themselves, we must take into consideration the embarrassment to which they felt themselves reduced, when called upon publicly to retract a conclusion geometrically false, but rendered venerable by age, and universally disseminated. They could not approve my results without condemning their own; and it was impossible for them to condemn mine, because they were supported by their own operations. I was myself no less embarrassed, when, on publishing my observations, I found myself reduced to the alternative of choosing between their esteem and their friendship; but I followed the impulse of truth, which ought to

absorb every personal consideration. However, the interest of my reputation, I confess, claimed some share, in deciding this point, but it was a very small share. Public utility has been my leading object. Against men of celebrity, detected in an error, I have employed neither ridicule nor enthusiasm. I am not so vain as to be intoxicated with my own understanding and reason. I approached them as I would have approached Plato fallen asleep on the brink of a precipice, afraid of their awaking, and still more afraid of the continuance of their slumber. I have imputed their blindness to no want of light, an insinuation to which the learned are so sensibly alive; but to the glare of systems, and especially to the influence of education and moral habits, which cloud our reason with so many prejudices. I have given; in the preface to my first volume, the origin of this error, which was first broached by Newton, and the geometrical refutation of it, in the explanation of the plates.

I have reason to suspect that my moderation and candour have not been imitated. There appeared on the 21st of November last, in the *Journal de Paris*, a very severe anonymous criticism of the *Studies of Nature*. The writer begins, indeed, with a general commendation of the work; but he attempts afterwards to destroy in detail all the praise which the public voice seems to have extorted from him. These strictures had been preceded, a little while before, by certain other anonymous letters; in which my book was not mentioned by name, but which exhaled a cold and subtle poison, without any seeming design; that, in the end, was extremely calculated to produce its effect. To find this masked battery opened upon me by an unknown adversary, was a matter of no little surprize to me; for I was conscious of having endeavoured to deserve well of all mankind, and I had never, that I was aware of, stood in the way of any one. But, on being informed that several of my friends had presented, to no purpose, to the *Journal de Paris*, copies of

verses as well as prose strictures in my vindication, and that long before this they had rejected some small literary pieces, in which I was mentioned to advantage, I was convinced that in this journal a party had been formed against me. Upon this, I had recourse to the *Journal General de France*, the impartial editor of which readily inserted, in his paper of the 29th November, No. 143, my defence and remonstrance.

Here, then, is a copy of my reply to the critic, who thought proper to employ concealment and sarcasm against physical truths, and who, in making his attack upon me, assumed the post of a coward, and the arms of a ruffian.

To the Editor of the Journal Generale de France.

" SIR,

" A writer, who conceals himself under the signature of a
 " *Solitaire des Pyrenées*, jealous, I suppose, of the favourable
 " reception which my *Studies of Nature* have met with
 " from the public, has inserted into the *Journal de Paris*, of
 " yesterday the 21st, a very invidious criticism of that
 " work.

" He seems to have taken particular offence at my having
 " presumed to accuse the Academicians of an error, when
 " they conclude, from the increase of quantity in the degrees
 " of latitude towards the poles, that the earth is flattened
 " there, and at my attributing the cause of the tides to the
 " melting of the polar ices. To weaken the force of my
 " results, he exhibits them without their proofs. He care-
 " fully keeps out of sight my demonstration of the fact, so
 " simple and so evident, by which I have made it ap-
 " pear, that when the degrees of an arch of a circle lengthen,
 " the arch itself lengthens also, and does not become flat.
 " This is demonstrable from the poles of an egg, as well as

“ from those of the globe. He has not mentioned, that
“ the ices of each pole, having a circumference of from five
“ to six thousand leagues, in their winter, and only from
“ two to three thousand in their summer, I was justified in
“ inferring, from their alternate fusions, all the movements
“ of the seas. Nor has he said a single word of the multi-
“ tude of proofs geometrical, nautical, geographical, botani-
“ cal, and even academical, by which I have supported
“ these new and important truths ; and which I must leave
“ to my readers to judge how far they are solid.

“ As it is evident that this anonymous writer has ob-
“ served nature in systematic books only. As he opposes
“ names merely to facts, and authorities to reasons, and
“ considers as indisputably certain, what I have completely
“ refuted ; as he makes me say also in his animadversions,
“ what I never did say, animadversions within the capa-
“ city of every superficial, idle, and dishonest being, who
“ can hold a pen ; and as neither my health, my time, nor
“ my taste will permit me to confute such criticisms, even
“ had the author the manliness to avow himself—I declare,
“ once for all, that, in future, I will not deign to repel
“ such attacks, especially through the medium of the pub-
“ lic papers.

“ At the same time, if there be any friend of truth who
“ shall discover errors in my book, which, undoubtedly,
“ may easily be done, and shall be so good as to address
“ himself directly to me upon the subject, I will take care
“ to have them corrected, and will openly acknowledge the
“ obligation in the most grateful terms ; because, like that
“ man, truth is all I aim at, and I honour none but those
“ who esteem and love it.

“ I stand, Sir, alone. As I belong to no party, I have
“ no journal at my disposal, and I have long known
“ by experience, that, with the *Journal de Paris*, in parti-
“ cular, I had not the credit to procure the insertion of any

“ thing, even in the service of the miserable. Permit me to
 “ intreat you, then, to find a place in your impartial publi-
 “ cation, for this my present reply, accompanied with my
 “ solemn protestation of observing hereafter the strictest
 “ silence.

“ One word more, while I complain of the anonymous
 “ critic, who has attacked my work with so much acrimony,
 “ I feel myself obliged to acknowledge that he has pro-
 “ nounced on my style the most fulsome compliments.
 “ This I am at a loss to account for; but be it as it may, I
 “ feel myself still more humbled by his praise than irritated
 “ by his satire.

“ I have the honour to be, &c.

(Signed)

“ DE SAINT PIERRE.

“ *Paris, Nov. 22, 1787.*”

This anonymous reviewer promised to enter more minutely into an examination of my book in some following numbers of the Journal; but the public having expressed a degree of displeasure at seeing me thus indecently attacked, on a field to which my friends had no access, this promised examination has never appeared, and the editor, willing to make a show of impartiality, soon after inserted a fragment of an epistle in verse, in my favour. This fragment is likewise the production of an anonymous author; for the virtuous conceal themselves to do good, as the malignant to do mischief. The verses detached from the piece, and which contain my panegyric, are exceedingly beautiful; but there are others in the rest of the epistle, in my opinion, still more beautiful. Had they not gone much too far in praise of me I would have expiated upon them much more cordially. Gratitude, however, constrains me to say, that they are from the pen of Mr. Therèse, counsellor at law, who

favoured me in the month of January, nearly a year ago, with this particular testimony of his superior talents, and his friendship.

Let us return to the point in which the academicians are principally interested. To be convinced, that the poles of the earth are elongated, it is not necessary to understand the solution of some transcendant geometrical problem, encompassed round with equations, such as the quadrature of the circle; for the most trivial notions of geometry and of physics are sufficient. Before I proceed to collect the proofs which have already been produced, and to confirm those proofs by the productions of others altogether new, I shall beg leave to say a word or two on the means which may be employed for ascertaining the truth, as much for the sake of my own instruction, as for that of my critics.

We are in the bosom of ignorance, like mariners in the midst of a sea without shores; and we perceive, here and there, some truths scattered about like so many islands. To discover an island in the open sea, it is not sufficient to know its distance merely to the north or the east. Its latitude gives one complete circle, and its longitude another; and the intersection of these two measurements determines precisely the place where it is situated. In like manner we are capable of ascertaining truth only by considering it under a variety of relations. For this reason it is that an object, which it is in our power to subject to the examination of all our senses, is much better known to us than an object to which we can apply the test of but one. Thus, we have a more perfect knowledge of a tree than of a star, because we both see and touch the tree; the flower of the tree, again affords us a still more complete knowledge than the trunk, because we can farther apply to it the test of smelling; and, lastly, when we come to the fruit our observations multiply, because we can now call in the evidence of the taste, and have the combined information of four senses at

once. As to objects, towards which we are able to direct but one of our organs, that of vision, for instance, we can acquire the knowledge of these only by considering them under different aspects. That tower in the horizon, you say, is blue, small and round. You approach it, and find it to be white, lofty and angular. Upon this you conclude it to be square; but on walking round it, you discover that it is pentagonal. You conceive it to be impossible to ascertain its height without the help of an instrument, because of its prodigious elevation. But take an accessible object of comparison, that of your own height, and the length of your shadow, and you will find between these the same relation as between the shadow of the tower and its elevation, which you deemed to be inaccessible.

Thus the knowledge of truth is to be acquired only by considering it under different relations. It is for this reason, that God alone is perfectly intelligent, because he alone knows all the relations which exist among all beings; and that he is also the most universally known of all beings, because the relations which he has established among things, manifest him in all his works,

All truths are connected together, like the links of a chain; and we acquire the knowledge of them only by comparing them with each other. Had our academicians made the proper use of this principle, they must have discovered that the flattening of the poles was an error; for they had only to apply the consequences of this doctrine to the distribution of the seas. If the poles were flattened, their radii being the shortest of the globe, all the seas must tend thither, as being the most depressed portions of the earth: on the other hand, if the equator were the most elevated, all the seas must retire from it, and the torrid zone would present, through its whole circumference, a zone of dry land, of six leagues and a half of elevation, at its centre; since the radius of the globe, at the equator, according to

the academicians, exceeds, by that quantity, the radius at the poles.

Now, the configuration of the globe presents us with precisely the contrary of all this : for the largest and deepest seas are directly under the equator : while on the side of our pole, the land stretches prodigiously to the north, and the seas which it contains are only mediterraneans, filled with high lands.

The south pole is, indeed, surrounded by a vast ocean ; but, as Captain Cook could get no nearer to it than a distance of four hundred and seventy-five leagues, we are entirely ignorant whether there be any land in its vicinity. Beside, it is probable, as I have said elsewhere, that nature, who contrasts and balances all things, has compensated for the elevation in the territory of the north pole, by an equivalent elevation in ice, at the south pole. Cook found, in fact, the icy cupola of the south pole much more extensive, and more elevated than that which covers the north pole, and was incapable of drawing any comparison between them. The following is what he says, in describing one of its solid extremities, which prevented his penetrating beyond the seventy-first degree of south latitude, and resembled a ridge of mountains, rising one above another, till they were lost in the clouds :—" Such mountains of ice as these were, I believe, never seen in the Greenland seas ; at least, not that I ever heard or read of : so that we cannot draw a comparison between the ice here and there."*

This prodigious elevation of ice, of which Cook saw but one extremity, may, therefore, be a counterpoise to the elevation of territory on the north pole, established by the learned labours of the academicians themselves. But though the frozen seas of the south pole may repel the operations

* Cook's Second Voyage, vol. i. page 267.

of geometry. we shall see presently, by two authentic observations, that the fluid seas which surround it, are more elevated than those at the equator, and are on the same level with those of the north pole.

The elongation of the poles may be verified by the very same process which has been employed to demonstrate that they are flattened. This last hypothesis, from its application to the distribution of land and water upon the globe, has acquired a new degree of doubt; while that of the elongation of the poles is about to acquire, by its extension to the different harmonies of nature, new degrees of evidence.

Let us collect, for this purpose, the proofs which lie scattered in the preceding volumes; of which some are geometrical, some geographical, some atmospherical, some nautical, and some astronomical.

I. The first proof of the elongation of the earth at the poles is geometrical. It will be found in the explanation of the plates, and is sufficient of itself to place the truth in question in the clearest light of evidence, without even the necessity of a figure. It is obvious to the meanest capacity, that if, in a circle, the degrees of a portion of this circle lengthen, the whole portion containing these degrees must likewise lengthen. Now, the degrees of the meridian actually lengthen under the polar circle, for they are greater there than under the equator, as the academicians themselves acknowledge: accordingly, the polar arch of the meridian, or, which is the same thing, the polar curve, must lengthen also. This argument I have already employed, to prove that the polar curve was not flattened, and no reply has been made to it; and I can employ it as easily to prove that it is lengthened out.

II. The second proof of the elongation of the earth at the poles is atmospheric. It is well known that, in proportion as we ascend a mountain, the height of the atmosphere

diminishes. Now this height diminishes also in proportion as we advance towards the pole. I am furnished, on this subject, with two barometrical experiments: the first for the northern hemisphere, and the second for the southern. The mercury in the barometer, at Paris, sinks one line, at the height of eleven fathoms; and it sinks likewise one line in Sweden, on an elevation of only ten fathoms, one foot, six inches, and four lines. The atmosphere of Sweden, therefore, is lower, or, what amounts to the same thing, its continent is more elevated than the land at Paris; and the earth, therefore, lengthens out as you proceed northward. This experiment, and its consequences, cannot be rejected by the academicians: for they are extracted from the History of the Academy of Sciences, year 1712, page 4. (Consult the explanation of the plates, *Atlantic Hemisphere*.)

III. The second experiment, to prove the lowering of the atmosphere at the poles, was made towards the south pole. It consists of a series of barometrical observations taken, from day to day, in the southern hemisphere, by Captain Cook, during the years 1773, 1774, and 1775; from which we see, that beyond the sixtieth degree of south latitude, the mercury scarcely ever rose higher than twenty-nine inches English; whereas it mounted almost always to thirty inches, and even higher, in the vicinity of the torrid zone; which proves, that the barometer falls as you advance towards the south pole, as well as towards the north pole, and that, consequently, both poles are elongated.

The table of these barometrical observations may be seen at the end of Captain Cook's second voyage. Those of the same kind, which have been collected in his third voyage, exhibit no regular difference from each other, whatever be the latitude of the vessel; which is a proof of their inaccuracy, occasioned probably, by the irregularity which must have arisen from the successive deaths of the observers; namely, of the learned Anderson, surgeon of the ship, and

Cook's particular friend ; of that great man himself ; and of Captain Clerke, his successor ; and, perhaps, likewise from some jealous partizan of Newton, who might have been disposed to throw a cloud over facts so contrary to his system of the flattening of the poles.

IV. The fourth proof of the elongation of the poles is nautical. It consists of six experiments of three different kinds. The two first experiments are taken from the annual descent of each pole towards the line ; the two second from the currents which descend from the poles during their summer ; and the two last, from the rapidity and extent of these same currents, which perform the tour of the globe alternately during six months : of these experiments, three are for the north pole, and three for the south.

The first experiment, that deduced from the descent of the ices of the north pole, is detailed in the Fourth Study of this work. I have there quoted the testimonies of the most celebrated navigators of the north ; particularly of the English navigator Ellis, Linschotten and Barents of Holland, Martens of Hamburg, and Denis the French governor of Canada ; who all attest, that these masses of ice are of a prodigious height, and are frequently met with in the spring in temperate latitudes. Denis assures us, that they are loftier than the turrets of Notre Dame, that they sometimes form floating chains of more than a day's sailing, and that they run aground as far south as the great bank of Newfoundland. The most northerly part of this bank hardly extends beyond the fiftieth degree ; and mariners engaged in the whale fishery do not fall in with the masses of ice in summer till they approach the seventy-fifth degree. But, on the supposition that these ices extend in winter, from the pole to the sixty-fifth degree, the floating ices, detached from the icy continent, perform a course of three hundred and seventy-five leagues, in the two first months of spring. It is not the wind which drives them south-

ward; for the fishing vessels which meet them have frequently fair winds; variable winds would carry them indifferently to the north, to the east, or to the west: but it is the current from the north, which carries them constantly, every year, towards the line, because the pole from which they take their departure is more elevated.

V. The second experiment of the same kind, for the south pole, is extracted from Captain Cook's Voyage, 10th December, 1772.*—"At eight o'clock in the morning," says he, "we saw an island of ice to the westward of us:" to which Forster adds,—"And a large mass about two leagues on the weather-bow, which had the appearance of a white head-land. In the afternoon we passed another large cubical mass, about two thousand feet long, four hundred feet broad, and at least two hundred feet high."† Cook was then in the fifty-first degree of south latitude, and two degrees west longitude from the Cape of Good Hope. He saw also a great many others during his voyage, to the 17th of January, 1773; when, being in latitude $65^{\circ} 15'$ south, he was stopped by a bank of broken ice, which prevented his advancing farther southward. Thus, on the supposition that the first ice with which he found himself entangled, on the 10th of December, had taken its departure from that point on the 10th of October, the season at which it is supposed that the action of the sun has begun to dissolve the ice of the south pole, it must have advanced at least fourteen degrees, that is, three hundred and fifty leagues, towards the line, in two months: that is, must have travelled nearly the same distance, in the same space of time, with the ice which descends from the north pole. The south pole, therefore, since its ice descends towards the torrid zone, must, as well as the north pole, be more elevated than the equator.

* Second Voyage, vol. i. page 22.

† Forster, vol. i. page 93.

VI. The third nautical experiment, demonstrative of the elongation of the north pole, is deduced from the currents themselves of that pole, which issue directly from the bays and straits of the north, with the rapidity of sluices. I have quoted, to this purpose, the same navigators of the north, Linschotten and Barents, employed by the States of Holland, to discover a north-west passage to China; and Ellis, sent from England, to attempt a north-east passage to the South Sea, through the bottom of Hudson's Bay. At the extremity of those northern seas, these navigators met with currents which issued from bays and straits, running at the rate of from eight to ten leagues an hour, and hurrying along with them an infinite multitude of floating icy promontories, and of tumultuous tides, which, as well as the currents, precipitated themselves directly from the north, the north-east, or the north-west, according as the land was situated. It is from these invariable and multiplied facts, that I have derived my conviction, that the fusion of the polar ices was the secondary cause of the movement of the seas, the sun the primary cause, and that I formed my theory of the tides. (See explanation of the plates, *Atlantic Hemisphere*.)

VII. The currents of the South Sea have their source, in like manner, in the ice of the south pole. In January 1774, of his voyage, Cook expresses himself thus on the subject:—"It was, indeed, my opinion, as well as the opinion of most on board, that this ice extended quite to the pole, or, perhaps, joined to some land, to which it had been fixed from the earliest time; and that it is here, to the south of this parallel, where all the ice we find scattered up and down to the north, is first formed, and afterwards broken off by gales of wind, or other causes, and brought to the north, by the currents, which we always found to set in that direction in high

"latitudes."* This fourth nautical experiment, accordingly, proves, that the south pole is elongated, as well as the north pole; for if both were flattened, the currents would set in towards them, instead of flowing towards the line.

Those southern currents are not so violent at their source as the northern, because they are not, like the northern, collected in bays, and afterwards disgorged by straits; but we shall see presently that they extend quite as far.

VIII. The fifth nautical proof of the elevation of the poles above the horizon of all seas, is founded on the rapidity and length of their currents, which perform the tour of the globe. The reader may consult, on this subject, the extent of my researches, and of my proofs, in the explanation of the plate, *Atlantic Hemisphere*. I have quoted, first, the current of the Indian Ocean, which flows, according to the testimony of all the navigators of India, six months towards the east, and six towards the west. I have demonstrated that this alternate and half yearly current can in no respect be ascribed to the course of the sun and moon, which uniformly move from east to west, but is the result of the combined heat of those luminaries, which melt for six months alternately, the ices of each pole.

I have afterwards adduced two very curious observations, in proof of the existence of a similar alternate and half yearly current in the Atlantic Ocean, where no such circumstances had before been suspected. The first is that of Rennifort who found, in the month of July, 1766, on leaving the Azores, the seas covered with the wrecks of a naval engagement, which had taken place nine days before, between the English and Dutch, off Ostend. These wrecks had been carried, in the space of nine days, more than two hundred and seventy-five leagues to the south, which is above thirty leagues a day: and this is a fifth nautical experiment, which proves, from the rapidity of the currents

* Second Voyage, vol. i. page 268.

of the north, the considerable elevation of the pole above the horizon of the seas.

IX. My sixth nautical experiment demonstrates in particular the elevation of the south pole, from the extent of its currents, which, in winter, force their way to the extremities of the Atlantic. It is an observation of Mr. Pen-
nant, the celebrated English naturalist, who relates, that the sea threw on the coasts of Scotland, the mast of the *Tilbury Man of War*, which was burnt in the road of Jamaica; and that they every year pick up on the shores of the northern isles, the seeds of plants which grow nowhere but in Jamaica. Cook likewise assures us, as an undoubted fact, that there are found, every year, on the coast of Iceland, great quantities of the large flat and round seeds called the ox-eye, which grow only in America.

X. and XI. The astronomical proofs of the elongation of the poles, are three in number. The two first are lunar; I mean the two-fold observation of Tycho Brahe and of Kepler, who saw, in central eclipses of the moon, the shadow of the earth lengthened at the poles. I have quoted it in Study IV. To the ocular testimony of two astronomers of such high reputation, whose calculations, so far from being favoured, were deranged, by these observations, nothing can possibly be opposed.

XII. The third astronomical proof of the elongation of the poles, is solar, and respects the north pole only. It is the observation of Barents, who perceived in *Nova Zembla*, in the seventy-sixth degree of north latitude, the sun in the horizon, fifteen days sooner than he expected. The sun, in this case, was two degrees and a half more elevated than he ought to have been. Allowing one degree for the refraction of the atmosphere, in winter, at the seventy-sixth degree of north latitude, or even a degree and a half, which is very considerable, there would remain one degree, at least, for the extraordinary elevation of the observer,

above the horizon of Nova Zembla. I have, on this occasion, detected another mistake of the academician Bouguer, who fixes the greatest refraction of the sun, for all climates, at no more than thirty-four minutes. But I do not avail myself of half the advantages given me by the persons whose opinions I am combating.—See again the explanation of the plates, *Atlantic Hemisphere*.

All these twelve proofs, drawn from the different harmonies of nature, mutually concur in demonstrating that the poles are elongated. They are supported by a multitude of facts, the number of which it would be easy for me to increase; whereas the academicians are able to apply their result of the flattening of the poles, to no one phenomenon of the earth, the sea, or the atmosphere, without instantly discovering it to be a mistake. Beside, geometry alone is sufficient to convince them of it.

They have made, indeed, the vibrations of the pendulum to quadrate with it; but that experiment is liable to a thousand errors. It is, at least, as much to be suspected as that of the burning mirror, which has served them as a foundation from which to conclude that the rays of the moon has no heat; whereas the contrary has been proved both at Rome and at Paris, by professors of physics. The pendulum lengthens by heat, and contracts by cold. It is very difficult to counterbalance its vibrations, by an assemblage of rods of different metals. On the other hand, it is very easy for men, prejudiced from infancy by the doctrine of attraction, to make a mistake of a few lines in favour of it. Beside, all these petty methods of physics, subject to so many misreckonings, can in no respect controvert the elongation of the poles of the earth, of which nature exhibits the same results on the sea, in the air, and in the heavens.

The elongation of the poles being proved, the current of the seas and of the tides follows as a natural consequence.

Many persons observing, between our tides and the phases of the moon, a coincidence of increase and diminution, have concluded, that this luminary, by means of her attraction, was the first moving principle of those phenomena : but those coincidences exist only in one part of the Atlantic Ocean, and do not proceed from the attraction of the moon acting upon the seas, but from her heat, reflected from the sun on the polar ices ; the effusions of which she increases, conformably to certain laws peculiar to our continents. Every where else, the number, the variety, the duration, the regularity, and the irregularity of the tides, have no relation whatever to the phases of the moon, but coincide, on the contrary, with the effects of the sun on the polar ices, and the configuration of the poles of the earth. This we shall now demonstrate, by employing the same principle of comparison, which has enabled us to refute the error of the academicians as to the flattening of the poles, and to prove the truth of my own theory as to their elongation.

If the moon acted by her attraction on the tides of the ocean, she would extend the influence of that attraction to mediterraneans and lakes which have no tides, at least, no lunar tides ; whereas we have observed that the lakes, situated at the foot of icy mountains, have, in summer, solar tides, or a flux like the ocean. Such is the Lake of Geneva, which has a regular afternoon's flux. This coincidence, of the flux of lakes in the vicinity of icy mountains, with the heat of the sun, gives, at once, a high degree of probability to my theory of the tides ; and on the contrary, the disagreement of those same fluxes with the phases of the moon, as well as the tranquillity of mediterraneans, when that orb passes over their meridian, render, at first sight, her attraction more liable to suspicion. But we shall see presently, that, in the vast ocean itself, the greatest part of

the tides have no sort of relation either to her attraction or her course.

In the explanation of the plates, I have quoted the navigator Dampier, who informs us, that the highest tide which he observed on the coasts of New Holland, did not take place till three days after the full moon. He affirms, as do all the navigators of the south, that between the tropics the tides rise very little; that in the East Indies, they are from four to five feet high; and on the coasts of the South Sea, a foot and a half only.

And here I would ask, why those tides between the tropics, though under the direct influence of the moon, are so feeble and so much retarded? Why, should the moon by her attraction give us tides every twenty-four hours, in our Atlantic Ocean, while in many places of the South Sea, which is incomparably broader, she produces but one? Why in this same South Sea, are there diurnal and semi-diurnal tides, that is tides of twelve and tides of six hours? Why do the greatest part of the tides take place there constantly at the same hours, and rise to a regular height almost all the year round, whatever may be the irregularities of the phases of the moon? Why are there some which rise at the quadratures, just as at the full and new moons? Why are they always stronger in proportion as you approach the poles? and why, contrary to the pretended principle of their impulsion; do they frequently set in towards the line?

These problems, which it is impossible to solve by the theory of the moon's attraction at the equator, are attended, on the hypothesis of the alternate action of the sun's heat on the ices of the two poles, with no difficulty.

I shall first establish this diversity of the tides, from the testimony of Newton's own countrymen, and the zealous partisans of his system. My witnesses are no obscure individuals; they are persons of science, and naval officers of

the king of Great Britain, successively selected by the voice of their nation, and the appointment of their prince, to make the tour of the globe, that information, of importance to the study of nature, may be derived from their observations. They are men of no less note than Byron, Carteret, Cooke, Clerke, and the famous astronomer Wales. To these I shall subjoin the testimony of Newton himself. I shall begin with examining what they relate respecting the tides of the southern parts of the South Sea.

In the road of the Island of Mafsafero, in thirty-three degrees, forty-six minutes of south latitude, and eighty degrees, twentytwo-minutes, west longitude, from the meridian of London, "The tide," says captain Byron, "sets twelve hours to the northward, and twelve to the southward."*

As the Island of Mafsafero is in the southern part of the South Sea, its tides, which, in April, set in to the north, run therefore, towards the line, in contradiction to the lunar system: its tides are beside of twelve hours duration, which is another difficulty.

At English Cove, on the coast of New Britain, about the fifth degree of south latitude, and one hundred and fifty-two degrees of longitude, "The water ebbs and flows," according to Carteret, "once in twenty-four hours."†

At the Bay of Islands, in New Zealand, toward thirty-four degrees, fifty-nine minutes of south latitude, and one hundred and eighty-five degrees, thirty-six minutes, west longitude. Cook says: "it appears from such observations as I was able to make of the tides on the sea coast, that the flood comes from the southward."‡

Here are still tides in the open seas which run towards the line, contrary to the impulsion of the moon. They

* Hawkesworth's Collection, vol. i. p. 38.

† Ibid. page 591. ‡ Ibid. vol. ii. p. 370.

descended, at that season, to New Zealand, from the south pole, the currents of which were then in a state of activity, for it was the summer of that pole, being the month of December. Those of Mafafuero, though observed in the month of April, by Captain Byron, had likewise the same origin, because the currents of the north pole, which do not commence till about the end of March, at the time of our vernal equinox, had not as yet begun to check the influence of the south pole, in the southern hemisphere.

At the mouth of Endeavour River, in New Holland, fifteen degrees, twenty-six minutes of south latitude, and two hundred and fourteen degrees, forty-two minutes, west longitude, where captain Cook refitted his vessel, after having run aground: "Neither the flood, nor the ebb," he says, "were considerable, except once in twenty four hours, just as we found it while we were fast upon the rock." (Captain Cook, June, 1770.)*

At the entrance of Christmas Harbour, in Kerguelen's Land, about forty-eight degrees, twenty-nine minutes south latitude, and sixty-eight degrees, forty-two minutes east longitude, says Cook again, "while we lay at anchor, we observed that the flood tide came from the south east, running two knots, at least, in an hour."†

Here, accordingly, is another tide which descended directly from the south pole. It appears that this tide was regular and diurnal; that is, a tide of twelve hours: for Cook adds, a few pages afterwards: "it is high water here, at the full and change days, about ten o'clock; and the tide rises and falls about four feet."‡

In the islands of Otaheite, in seventeen degrees, twenty-nine minutes, south latitude, and one hundred and forty-

* The translator has sought in vain for this passage in Cook.

† Cook's Third Voyage, vol. i. page 61.

‡ Ibid. page 62.

nine degrees, thirty-five minutes, longitude; and of Ulietea, in sixteen degrees 45 minutes south latitude: "Some observations, (it is Cook who speaks) were also made on the tide; particularly at Otaheite and Ulietea; with a view of ascertaining its greatest rise, at the first place. When we were there, in my second voyage, Mr. Wales thought he had discovered, that it rose higher than I had observed it to do, when I first visited Otaheite in 1769. But the observations we now made proved that it did not; that is, that it never rose higher than twelve or fourteen inches at most. And it was observed, to be high water nearly at noon, as well at the quadratures, as at the full and change of the moon."* In this part of his journal, Cook gives a table of the tides in those islands, from the first to the twenty-sixth of November; from which it is evident that they had but one tide a day, which, during the whole course of the month, was at its mean height between eleven and one o'clock. It is accordingly evident, that tides so regular, at epochs of the moon so different, could have no relation whatever to the phases of that luminary. Cook was at Otaheite, in 1769, in the month of July, that is, in the winter of the south pole: he was there a second time, in 1777, in the month of December, that is, in its summer: it is possible, therefore, that the effusions of this pole, being then more copious, and nearer to Otaheite, than those of the north pole, the tides might be stronger in that island, in the month of December, than in July, and that Mr. Wales, the astronomer, was in the right.

Let us now observe the effects of the tides, in the northern part of the South Sea.

At the entrance of Nootka, on the coast of America, in forty-nine degrees 36 minutes of north latitude, and 233 degrees, 17 minutes east longitude: "it is high water on the days of the new and full moon, at twelve hours,

* Cook's Third Voyage, vol. ii. page 139.

“ twenty minutes. The perpendicular rise and fall, eight
“ feet nine inches ; which is to be understood of the day
“ tides, and those which happen two or three days after the
“ full and new moon. The night tides, at this time, rise
“ near two feet higher. This was very conspicuous during
“ the spring tide of the full moon, which happened soon
“ after our arrival : and it was obvious, that it would be the
“ same in those of the new moon, though we did not re-
“ main here long enough to see the whole of its effect.”*

Here, then, are two tides a day, or semidiurnal tides, on the other side of our hemisphere, as in our own ; whereas it appears that there is only one in the southern hemisphere, that is, in the South Sea only. These semidiurnal tides, moreover, differ from ours, in this, that they take place at the same hour, and exhibit no sensible rise till the second or third day after the full moon. We shall presently unfold the reason of these phenomena, which, on the hypothesis of the lunar system, are totally inexplicable.

In the two following observations we shall find those northern tides of the South Sea, in April, becoming, in higher latitudes, on the same coast, stronger in May, and in June stronger still, which cannot be accounted for from the course of the moon, for the moon passes then into the southern hemisphere, but must be owing to the course of the sun, which passes into the northern hemisphere, and proceeds to warm more and more the ice of the north pole, the fusion of which increases in proportion as the heat of the sun increases. Beside, the direction of those tides of the north towards the line, and other circumstances, will constitute a complete confirmation that they derive their origin from the pole.

At the entrance of Cook's River, on the coast of America, about fifty-seven degrees, fifty-one minutes, north latitude : there “ was a strong tide setting to the southward

* Ibid. vol. ii. page 539.

“ out of the inlet. It was the ebb, and ran between three
 “ and four knots in an hour; and it was low water at ten
 “ o'clock. A good deal of sea weed, and some drift wood,
 “ were carried out with the tide. The water too had be-
 “ come thick, like that in rivers, but we were encouraged to
 “ proceed by finding it as salt at low water as the ocean.
 “ The strength of flood tide was three knots; and the stream
 “ ran up till four in the afternoon.”*

The sailors mean by knots the divisions of the log rope; and by log, a small piece of wood fastened to a rope, which they throw into the sea to measure the course of a vessel. When three divisions, or knots of the rope run out from the ship in the space of a minute, they conclude that the vessel, or the current, is making three miles, or a league, an hour.

On sailing up the same inlet, at a place where it was only four leagues broad, “ through this channel ran a prodigious tide. It looked frightful to us, who could not tell whether the agitation of the water was occasioned by the stream, or by the breaking of the waves against rocks or sands. Here we lay during the ebb, which ran near five knots, (one league two thirds) in the hour. Until we got thus far, the water had retained the same degree of saltness at low as at high water: and at both periods, was as salt as that in the ocean. But now the marks of a river displayed themselves. The water taken up this ebb, when at the lowest, was found to be very considerably fresher than any we had hitherto tasted; insomuch that I was convinced we were in a large river, and not in a strait, communicating with the northern seas.”†

What Cook calls the inlet, to which the name of Cook's Great River has since been given, appears, from its course, and its brackish waters, to be neither a strait, nor a river, but a real northern sluice, through which the effusions of

* Ibid. vol. ii. page 388.

† Ibid. page 391.

the polar ices, are discharged into the ocean. We find others of the same kind at the bottom of Hudson's Bay, by which Ellis was deceived, who took them for straits, which had communication from the Northern Ocean to the South Sea. It was in the view of dissipating the doubts which had remained on this subject, that Cook attempted the same investigation, to the north of the coasts of California,

In continuing the discovery of the interior of the inlet, or Cook's Great River, it is said: "After we had entered the bay, the flood set strong into the river Turnagain; and the ebb came out with still greater force; the water falling, while we lay at anchor, twenty feet upon a perpendicular."*

That which Cook calls the ebb, or the reflux, appears to me to be the flood, or the flux itself, for it was much stronger and more rapid than what he calls the flux; which is a contradiction, as the re-action never can be more powerful than the action. The falling tide, even in our rivers, is never so strong as the rising tide. This last generally produces a bar at the mouth of the stream, which the other does not. Cook, prepossessed in favour of the prevailing opinion, that the cause of the tides is between the tropics, could not consider this flood, which came from the interior of the land, as a real tide. Yet, in the opposite part of that same continent, I mean at the bottom of Hudson's Bay, the flood, or tide, sets in from the west, that is, from the interior of the country.

The following is what we find related on this subject in the Introduction† to Cook's Third Voyage. "Middleton, who commanded the expedition in 1741 and 1742, into Hudson's Bay, had proceeded farther north than any of his predecessors in that navigation. He had, between the latitude of sixty-five and sixty-six degrees, found a

* Ibid. page 396.

† Ibid. page 12. and following.

“ very considerable inlet running westward, into which he
“ entered with his ships ; and, after repeated trials of the
“ tides, and endeavours to discover the nature and course
“ of the opening, for three weeks successively, he found the
“ flood constantly to come from the eastward, and that it
“ was a large river he had got into, to which he gave the
“ name of Wager River.

“ The accuracy, or rather the fidelity of this report was
“ denied by Mr. Dobbs, who contended that this opening
“ is a strait, and not a fresh water river, and that Middleton,
“ if he had examined it properly, would have found a
“ passage through it to the Western American Ocean.
“ The failure of this voyage, therefore, only served to
“ furnish our zealous advocate for the discovery, with new
“ arguments for attempting it once more ; and he had
“ the good fortune, after-getting the reward of 20,000*l.* established by act of parliament, to prevail upon a society of
“ gentlemen and merchants, to fit out the Dobbs and California ; which ships, it was hoped, would be able to find
“ their way into the Pacific Ocean, by the very opening
“ which Middleton’s voyage had pointed out, and which
“ he was believed to have misrepresented.

“ This renovation of hope only produced fresh disappointment. For it is well known, that the voyage of
“ the Dobbs and California,* instead of confuting, strongly
“ confirmed all that Middleton had asserted. The supposed strait was found to be nothing more than a fresh
“ water river, and its utmost western navigable boundaries
“ were now ascertained, by accurate examination.”

Wager’s river, accordingly, produces a real tide from the west, because it is one of the sluices which open from the north into the Atlantic Ocean ; and it is evident, that

* Ellis embarked in the voyage, and was the person who wrote the account of it, which I have frequently quoted.

Cook's Great River produces also a real tide from the east, because it is one of the sluices of the north into the South Sea.

Beside, the height and strength of those tides of Cook's Great River, similar to those of the bottom of Hudson's Bay, of Waigait's Strait, &c. the diminution of their saltness, and their general direction toward the line, prove that they are formed in summer, in the north of the South Sea, as well as in the north of the Atlantic Ocean, from the fusion of the ice of the north pole.

In the continuation of Cook's voyage, finished by Captain Clerke, we shall find two other observations respecting the tides, which the lunar system is equally incapable of accounting for.

At the English observatory, Sandwich Islands, in the bay of Karakakoo, in nineteen degrees, twenty-eight minutes of north latitude, and two hundred and four degrees of east longitude, "the tides are very regular, flowing and ebbing six hours each. The flood comes from the eastward; and it is high water at the full and change of the moon, forty-five minutes past three, apparent time."*

At the harbour of St. Peter and St. Paul, in Kamschatka, in fifty-three degrees, thirty-eight minutes of north latitude, and one hundred and fifty-eight degrees, forty-three minutes of east longitude, "It was high water on the full and change of the moon, at thirty-six minutes past four, and the greatest rise was five feet eight inches. The tides were very regular every twelve hours."†

Captain Clerke, prejudiced, like Captain Cook, in favour of the system of the moon's attraction in the torrid zone, strives, to no purpose, to refer to the irregular phases of that planet, the tides which take place at regular hours in the South Sea, as well as their other phenomena. Wales, the

* Third Voyage, vol. iii. p. 117.

† Ibid. p. 323.

astronomer, who accompanied Cook on his second voyage, is obliged however, to acknowledge the insufficiency of Newton's theory on this subject. In an extract inserted in the General Introduction* to Cook's last Voyage, he thus expresses himself: "The number of places at which the rise and times of flowing of tides have been observed, in these voyages, is very great; and hence an important article of useful knowledge is afforded. In these observations, some very curious, and even unexpected circumstances have afforded themselves to our consideration. It will be sufficient to instance the exceedingly small height to which the tide rises in the middle of the great Pacific Ocean; where it falls short two thirds, at least, of what might have been expected from theory and calculation."

The partizans of the Newtonian system, were they called upon to explain, in a satisfying manner, first, why there are daily two tides of six hours in the Atlantic Ocean, and next, why there is but one of twelve hours in the southern part of the South Sea, as at the Island of Otaheite, on the coast of New Holland, and on that of New Britain, at the Island of Mafsafero, &c. would find themselves reduced to very great difficulties. On the other hand, if asked again, why, in the northern part of that very same South Sea, the two tides of six hours re-appear every day equal at the Sandwich Islands, unequal on the coast of America, at the entrance of Nootka, and, towards the same latitude, reduced to a single tide of twelve hours, on the coast of Asia, at Kamshatka,—their difficulties would be increased.

I could instance others still more extraordinary. Newton himself, from the strongly marked and numerous dissonances of the course of the tides with that of the moon, of which, however, he was acquainted only with a small number, was constrained to admit, as I have mentioned in another

place, " that in the periodical return of the tides, there
" must be some other cause, hitherto unknown."*

This unknown cause, is the fusion of the polar ices, which consist of a circumference of from five to six thousand leagues, in their winter, and from two to three thousand in their summer. Those ices, by flowing alternately into the bosom of the seas, produce all their various phenomena. If there are two tides a day in the Atlantic Ocean, in our summer, it is from the alternate divergent effusions of the two continents, the old and the new, which approach towards the north, the one pouring out by day, and the other by night, the waters from the ice, which the sun melts on the east and on the west side of the pole, which he encompasses every day with his fires, and thaws for six months together. If there be a retardation of twenty-two minutes of one tide, from that which succeeds it, it is because the cupola of the polar ices, in fusion, daily diminishes, and because its effluxes are retarded by the sinuosities of the Atlantic channel. If there are likewise, in our winter, two tides, undergoing a daily retardation on our coasts, it is because the effluxes of the south pole, entering into the channel of the Atlantic, likewise undergo two divergent impulsions at its mouth; the one in America, at Cape Horn, and the other in Africa, at the Cape of Good Hope. These two alternate divergent effusions of the currents of the south pole, are the very circumstances, if I am not mistaken, that render these two Capes, which receive their first impulsion, so tempestuous, and the doubling of them so difficult, during the summer of that pole, to vessels going out of the Atlantic Ocean; for then they meet the currents, which are descending from the south pole, in the very teeth. For this reason it is, that they find it extremely difficult to double the Cape of Good Hope, during the months of November, December, January,

* Philosophy, chap. xviii.

February and March, on going to India, and that, on the contrary, they pass it with ease in our summer months, because they are then assisted by the currents of the north pole, which waft them out of the Atlantic. On their return from India, during our winter months, they experience the contrary of this.

I am induced, from these considerations, to believe, that vessels on their way to the South Sea would encounter fewer obstacles in doubling Cape Horn, during its winter than during its summer; for they would not be then driven back into the Atlantic by the currents of the south pole, and they would be assisted, on the contrary, in getting out of it, by those of the north pole. I could support this conjecture by the experience of many navigators. That of admiral Anson will, perhaps, be adduced as an objection; but he doubled this cape only in the months of March and April, which are, beside, two of the most tempestuous months in the year, because of the general revolution of the atmosphere, and of the ocean, which takes place at the equinox, when the sun passes from the one hemisphere to the other.

Let us now explain, upon the same principles, why the tides of the South Sea do not resemble those of the Atlantic Ocean. The south pole has not, like the north, a double continent, which separates into two the divergent effusions which the sun daily sets a flowing from its ices. Nay, it has no continent whatever; and has therefore no channel to retard its effluxes. Its effusions, accordingly, flow directly into the vast southern ocean, forming, on the half of that pole, a series of divergent emanations, which perform the tour of it in twenty-four hours, like the rays of the sun. When a mass of these effusions falls upon an island, it produces a tide of twelve hours, that is, of the same duration which the sun employs in heating the icy cupola, through which the meridian of that island passes. Such are the tides

of the slands of Otaheite, of Malsafuero, of New Holland, of New Britain, &c. Each of these tides lasts as long as the course of the sun above the horizon, and is regular, like his course. Thus, while the sun is heating, for twelve hours together, with his vertical fires, the southern islands of the South Sea, he cools them by a tide of twelve hours, which he extracts out of the ice of the south pole, by his horizontal fires. Contrary effects frequently proceed from the same cause.

The order of tides is by no means the same in the northern part of the South Sea. In that opposite part of our hemisphere, the two continents still approach towards the north. They pour, therefore, by turns, in summer, into the channel which separates them, the two semi-diurnal effusions of their pole, and they collect there, by turns, in winter, those of the south pole, which produces two tides a day, as in the Atlantic Ocean. But this channel, formed to the north of the South Sea, by the two continents, is extremely widened to below the fifty-fifth degree of north latitude, or rather, as it ceases to exist by the almost sudden retreating of the American and the Asiatic continents, which go off divergently to the east and to the west, it happens, that those places only, which are situated in the point of divergence of the northern part of these two continents, experience two tides a day. Such are the Sandwich Islands, situate precisely in the confluence of these two currents, at proportional distances from America and from Asia, towards the twenty-first degree of north latitude. When this place is more exposed to the current of the one continent, than to that of the other, its two semi-diurnal tides are unequal, as at the entrance of Nootka, on the coast of America; but when it is completely out of the influence of the one, and entirely under that of the other, it receives only one tide a day, as at Kamschatka, on the coast of Asia, and this tide is then of twelve hours, like the action of the sun on the

half of the pole, the effusions of which, in this case, undergo no division.

Hence it is evident, that two harbours may be situated in the same sea, and under the same parallel, and the one have two tides a day, and the other only one, and that the duration of those tides, whether double or single, whether double equal, or double unequal, whether regular or retarded, is always of twelve hours in every twenty-four; that is, precisely the time which the sun employs in heating that half of the polar cupola from which they flow; which cannot possibly be referred to the unequal course of the sun between the tropics, and still less to that of the moon, which is frequently but a few hours above the horizon of such harbour.

I have established, then, by simple, clear, and numerous facts, the disagreement of the tides in most seas, with the pretended action of the moon on the equator, and, on the contrary, their perfect coincidence with the action of the sun on the ice of the poles.

I beg the reader's pardon, but the importance of these truths obliges me to recapitulate them.

First, The influence of the moon on the waters of the ocean, is contradicted by the insensibility in this respect of mediterraneans and lakes, which, when that luminary passes over their meridian, and even over their zenith, never experience the slightest movement. On the contrary, the action of the heat of the sun, which extracts from the ices of the poles the currents and the tides of the ocean, is ascertained by his influence on the icy mountains, out of which issue, in summer, currents and fluxes which produce real tides in the lakes which are at their feet, as is visible in the Lake of Geneva, situate at the bottom of the Rhetian Alps. The seas are the lakes of the globe, and the poles are its alps.

Secondly, The pretended attraction of the moon on the ocean can be applied neither to the two tides of six hours, or semidiurnal tides, of the Atlantic Ocean, because that star passes daily over its zenith; nor to the tide of twelve hours, or diurnal tides, of the southern part of the South Sea, because it passes every day over both the zenith and nadir of that vast ocean; nor to the tides, whether semidiurnal or diurnal, of the northern part of that same ocean; and to the variety of its tides, which here increase at the full* and new moons; and there, several days after; which here increase at the quadratures, and there diminish; nor to their uniform equality at other places; nor to the direction of those which go towards the line; nor to their elevation, which increases towards the poles, and diminishes under the very zone of lunar attraction; that, is under the equator. On the contrary, the action of the heat of the sun, on the poles of the world, perfectly explains the superior height of the tides near the poles, and their depression near the equator: their divergence from the pole whence they flow, and their perfect concordance with the continent from which they descend, being double in twenty-four hours, when the hemisphere which emits them, or which receives them, is separated into two continents; double and unequal, when the divergency of the two continents is unequal; and simple and individual, when there is only one continent which emits them, or when there is no continent at all.

* I am of opinion, with Pliny, that the moon, by her heat, dissolves ice and snow. Accordingly, when she is at the full, she must contribute to the fusion of the polar ices, and of course to the increase of the tides. But if these increase upon our coasts at the new moon also, I think that those superabundant meltings have likewise been occasioned by the full moon, and are retarded in their course by some particular configuration of one of the two continents. At any rate, this difficulty is not of harder solution, on my theory, than on that of attraction, which, beside, is incapable of explaining the greatest part of the nautical phenomena that I have just related.

Thirdly, The attraction of the moon, which goes always from east to west, can, in like manner, be in no respect applied to the course of the Indian Ocean, which flows for six months towards the east; nor to the course of the Atlantic, which flows six months to the north, and six months to the south. On the contrary, the action of the half yearly and alternate heat of the sun, round each pole, covered with a sea of ice, of five or six thousand leagues circumference in winter, and of two or three thousand in summer, is in perfect accord with the half yearly and alternate current which descends from this pole, conformably to the direction of the continents, and of the archipelagoes, which serve as shores to it.

I shall observe upon this subject, that, though the South Sea does not appear to present any channel to the course of the polar effluxes, from the vast divergence of America and Asia, we may yet perceive one sensibly formed by the projection of its archipelagoes, which are in correspondence with the two continents. It is by means of this channel that the Sandwich Islands, which are situate in the northern part of the South Sea, about the twenty-first degree of latitude, have two tides a day, from the divergent position of America and of Asia, though the strait which separates these two continents is in the sixty-fifth degree of north latitude. Not that those islands and this strait of the north are exactly under the same meridian; but the Sandwich Islands are placed on a curve, corresponding to the sinuous curve of America, and of which the origin would be at the strait of the north. This curve might be prolonged to the most remote archipelagoes of the South Sea; which are visited with two tides a day; and it would there express the current formed by the divergent separation of America and Asia, as we have observed in another place. All islands are in the midst of currents. On looking, therefore, with a bird's eye view,

at the south pole of the globe, we should see a succession of archipelagoes, dispersed in a spiral line all the way to the northern hemisphere, which indicates the current of the South Sea, just as the projection of the two continents, on the side of the north pole, indicates the current of the Atlantic. Thus the course of the seas, from the one pole to the other, is in a spiral line round the globe, like the course of the sun from the one tropic to the other.

This perception gives to the correspondence of the movements of the sea with the sun, a new degree of probability. I do not assert that the chain of archipelagoes, which project in a spiral direction in the South Sea, is not in some places interrupted; but those interruptions proceed, in my opinion, from the imperfection merely of our discoveries. If I am not mistaken, by guiding ourselves in the discovery of the unknown islands of that sea, upon the projection of the islands which are already known, we might extend them much further. Such voyages ought not to be made in a direct progress from the line towards the pole, nor, as is the usual practice, by describing round the globe the same parallel; but by pursuing the spiral direction, of which I have been speaking, and which is sufficiently indicated by the general current itself of the ocean. Particular care ought to be taken also to observe the nautical fruits which the alternate current of the seas never fails to waft from one island to another, frequently at prodigious distances. It was by those simple and natural means, that the ancient nations of the south of Asia discovered so many islands in the South Sea, where their manners and language are distinguished to this day. Thus, by abandoning themselves to nature, which is often of greater service than our own skill, they landed, without the help of chart or instrument, on a multitude of islands, of which they had never so much as heard the names.

I have mentioned these simple methods of discovery and communication between maritime nations, in the explanation of the plates, where I am speaking of the Atlantic hemisphere, and on the subject of Christopher Columbus, who, on the point of perishing at sea, on his first return from America, put the narrative of this discovery in a cask, which he committed to the waves, in the hope that it might be cast on some shore. On that occasion I observed, that a " simple glass bottle might preserve such a deposit for ages, " on the surface of the ocean, and convey it oftener than " once, from the one pole to the other." This experiment has just been realized, in part, on the coasts of Europe.*

* I would recommend it to navigators, who interest themselves in the progress of natural knowledge, frequently to repeat this experiment, which is so easy, and attended with so little expence. There is no place where empty bottles are more common, and of less use, than on board a ship. On leaving port, there are a great number filled with wine, beer, cider, and spirits, the greater part of which are emptied in the course of a few weeks, without the means of filling them again during the whole voyage. With the view of committing some of them to the sea, there might be fitted to them, perpendicularly, a little mast with a bit of cloth, or tuft of white feathers, at the top. This signal would detach it from the azure ground of the sea, and render it perceptible a great way off. It would be proper to case it round with cordage, to prevent its being broken, on reaching a shore, to which the currents and the tides would sooner or later infallibly carry it.

To our men of science such experiment will appear childish and frivolous, but to seafaring people they may be matters of the last importance. They may serve to indicate to them the direction and velocity of the currents, in a manner much more infallible, and to a far greater extent, than the log which is thrown on board, or than the little boats which are set adrift. This last method, though frequently employed by the illustrious Cook, could never give any thing more than the relative velocity of the boat and of the ship, and not the intrinsic velocity of the current. Finally, such experiments, hazardous as they are, may yet be employed by mariners at sea, to convey intelligence of themselves to their friends, at immense distances from land, as is evident in the experiment of the Bay of Biscay, and to obtain assistance from them, should they have the misfortune to be shipwrecked on some desert island. But we do not repose in nature sufficient confidence.

The account of it is given in the *Mercur de France*, of 12th January, 1788, No. ii. pages 84 and 85, political part.

In preference to bottles, some of the trajectiles might be employed which nature uses, in different climates, to keep up the chain of her correspondencies all over the globe. One of the most widely diffused over the tropical seas, is the cocoa. This fruit frequently sails to shores five or six hundred leagues distant from that on which it grew. Nature formed it for crossing the ocean. It is of an oblong, triangular, keel shaped form, floats on one of its angles as on a keel, and passing through the straits of rocks, runs ashore at length on the strand, where it quickly germinates. It is fortified against the shock occasioned by being driven aground, by a case called *caire*, which is an inch or two thick over the circumference of the fruit, and three or four inches at its pointed extremity, which may be considered as its prow, with the more reason, as the other extremity is flattened like a poop. This *caire* or husk, is covered, externally, with a smooth and coriaceous membrane, on which characters might be traced; and it is formed, internally, of filaments interlaced, and mixed with a powder resembling saw dust. By means of this elastic cover, the cocoa may be tossed upon rocks by the violence of the billows, without receiving the slightest injury. Farther, its interior shell consists of a matter more flexible than stone, but harder than wood and impenetrable to water, in which it may remain a long time, without rotting; this is the case with its husk likewise, of which the Indians, for this reason, make excellent cordage for shipping. The shell of the cocoa nut is so very hard, that, if nature had not contrived, in its pointed extremity, where the *caire* is strongest, three small holes, covered with a simple pellicle, the germ could never force its way out.

There are many other bulky vegetables, which are conveyed by the currents of the ocean to prodigious distances; such as the firs and the birches of the north, the double cocœas of the Sechelles Islands, the bamboos of the Ganges, the great bulrushes of the Cape of Good Hope, &c. On the stems of these it would be easy, to write with a sharp pointed shell, and by attaching to them some signal, they might as easily be rendered distinguishable.

Similar resources might be found among amphibious animals, such as tortoises, which transport themselves to inconceivable distances, by means of the currents. I have somewhere read in an account of China, that one of its ancient kings, accompanied by a crowd of people, one day beheld a tortoise emerge from the sea, on the back of which the laws were inscribed, which, to this day, constitute the basis of the Chinese government. It is probable that this legislator had availed himself of the moment, when this tortoise was accustomed to come on shore, to look for a place where to lay her eggs, to write upon her back the laws which he wished to establish; and that he,

“ In the month of May last, some fishermen of Arro-
manches, near Bayeux, picked up at sea a small bottle
“ well corked. Impatient to know what it contained, they
“ broke it; and found it in a letter, the address of which they
“ could not read, as it was written in the English language.
“ They carried it to the judge of the admiralty, who de-
“ posited it in his registry. The inscription announced
“ that it belonged to an English lady, and the judge took
“ pains not only to inform himself whether such a person
“ really existed, but employed the proper methods to have
“ the letter safely conveyed to her. The husband of the
“ lady, a man of talents well known in his own country, by
“ several literary productions of merit, has just written to
“ the judge in return; and, after expressing his gratitude,
“ in very strong terms, informs him that the letter in
“ question was from a brother of his wife’s, on his way to
“ India. Wishing to communicate to his sister some in-
“ telligence respecting himself, he wrote the letter with
“ the hope of sending it by a vessel which he had seen in
“ the bay of Biscay, and which seemed to be proceeding
“ for England: but the vessel having altered her course,
“ the thought struck him of putting it into a bottle, and of
“ throwing it into the sea.”

in like manner, took advantage of the day following this arrangement, when the animal was sure to return to the same spot, to impress on a simple people a respect for laws which thus issued out of the bosom of the ocean, and at sight of the wonderful tablets on which they were inscribed.

Sea birds might furnish still more expeditious methods of communication, in as much as their flight is very rapid, and they are so familiar on the desert shores, that you may catch them with the hand, as I know from my own experience on the Island of Ascension. Together with a letter of information, some remarkable signal might be affixed to them; and choice might be made, in preference, of such birds as arrive regularly at different seasons, and frequent particular shores, and even of the land birds of passage, such as the wood pigeon.

By good fortune, at length, the journals,* step in to support my theory.

Desirous of procuring for a fact of so much importance, all the authenticity of which it is susceptible, I wrote to a lady of my acquaintance, in Normandy, who cultivates the study of nature with a singular taste, in the bosom of her own family, entreating her to apply to the Judge of the Admiralty, for certain documents, containing the information from England, for which I had occasion. I have even delayed, in expectation of her answer, the printing of this sheet, for nearly six weeks. The following are the particulars which she received from the judge of the admiralty of Arromanches, and which she was so good as to transmit to me on the 24th of February 1788 :—

“ The bottle was found two leagues from the shore, at
 “ sea, to the north of the parish of Arromanches, which is
 “ itself two leagues distant, to the north-east, from the
 “ city of Bayeux, on the 9th of May, 1787, and deposited
 “ in the registry of the admiralty, the 10th of the same
 “ month.

“ Mr. Elphinston, the husband of the lady to whom the letter was addressed, writes, that he cannot pretend to affirm
 “ whether it was the author of the letter who bottled it up,
 “ in the Bay of Biscay, the 17th of August, 1786, latitude
 “ forty-five degrees ten minutes north, longitude ten de-

* While this part of my work was printing, the *Journal de Paris* inserted, without my knowledge, an extract of my letter to the editor of the *Journal General de France*, in answer to my anonymous critic. This instance of candour discovers, on the part of the editors, a degree of impartiality respecting me, which I had supposed them not to possess. It is worthy of men of letters, who possess an influence over the public opinion, and who do not wish to incur the reproach, which they themselves sometime impute, with such good reason, to the corps who formerly opposed the discoveries that militated against their systems. I take this opportunity of doing justice to the impartiality of the gentlemen compilers of the *Journal of Paris*, as I always did to their talents.

“ grees fifty-six minutes west, as it is dated ; or whether
“ some person on board the vessel which passed them committed it to the waves.

“ The vessel was called the *Nacket*, and the one on her voyage to Bengal, *The Intelligence*, commanded by Captain Linston.

“ The names of the fishermen are Charles Le Romain, master of the boat ; Nicholas Fresnel, Jean Baptiste Le Bas, and Charles L’Ami, mariners, all of the parish of Arromanches.

(Signed,)

“ PHILIPPE DE DELLEVILLE.”

The parish of Arromanches is about one degree west longitude from the meridian of Greenwich, and in forty-nine degrees five minutes north latitude. Accordingly, the bottle thrown into the sea in ten degrees fifty-six minutes west longitude, and forty-five degrees ten minutes north latitude, floated nearly ten degrees of longitude, which, in that parallel, at the rate of about seventeen leagues to a degree, make a hundred and seventy degrees towards the east. It advanced also four degrees northward, having been picked up two leagues to the north of Arromanches, that is, in forty-nine degrees ten minutes latitude, which makes one hundred leagues towards the north, and, in the whole, two hundred and seventy leagues. It was two hundred and sixty-six days in performing this route, from the 17th of August, 1786, to the 9th of May, 1787, which is less than a league a day. This velocity, undoubtedly, is not to be compared to that with which the wrecks of the battle of Ostend descended to the Azores, at the rate of more than thirty-five leagues a day, as has been related in the beginning of our first volume. The reader might be disposed to call in question the accuracy of Rennelfort’s observation, as well as the consequence which I have deduced from it

in favour of the velocity of the general current of the ocean, had I not elsewhere proved this velocity, by many other nautical facts, and were not the journals of navigators filled with similar experiences, which attest, that the currents and tides frequently carry vessels along, at the rate of three and four miles an hour, and even run with the rapidity of sluices, making from eight to ten leagues an hour, in straits contiguous to the polar ices in fusion, conformably to the testimony of Ellis, Linschotten, and Barents. I have no hesitation, however, in affirming, that the slowness with which the letter, thrown overboard at the entrance of the Bay of Biscay, arrived on the coasts of Normandy, is a new proof of the existence and of the velocity of the alternate and half-yearly current of the Atlantic Ocean, hitherto unknown, which I have assimilated to that of the Indian Ocean, and explained by the same cause.

It may be ascertained, by pricking the chart, that the place where the Englishman's bottle was tossed into the sea, is more than eighty leagues from the continent, and precisely in the direction of the middle of the opening of the British Channel, through which passes one arm of the general current of the Atlantic, which carried, in summer, the wrecks of the battle of Ostend as far as the Azores. Now, this current was likewise bearing southward, when the English traveller committed to it a letter for his friends in the north, for it was on the 17th of August, that is, in the summer of our pole, when the fusion of its ice is flowing southward. This bottle, therefore, sailed towards the Azores, and, undoubtedly, far beyond them, during the remainder of the month of August, and the whole month of September, till the equinoxial revolution, which sends backward the course of the Atlantic by the effusions of the south pole, began to waft it again to the north.

Its return, therefore, is to be calculated only from the month of October, when I suppose it to be in the vicinity of the line, the calms of which may have stopped it, till it felt the influence of the south pole, which does not acquire activity, in our hemisphere, till towards the month of December. At that epoch, the course of the Atlantic, which flows to the north, being the same with that of our tides, it might have been brought near our shores, and there exposed to many retardations, by the disgorging of the rivers, which crossed its course as they threw themselves into the sea, but chiefly by the re-action of the tides; for, if their flux drifts towards the north, their reflux must drift back again to the south.

It is of importance, therefore, to make experiments of this kind, in the open sea, and especially to pay attention to the direction of the current of the ocean, for fear of conveying to the south, intelligence designed for the north. At the season when that current is not favourable, advantage might be taken of the tides, which frequently run in the contrary direction; but, as I have just observed, there is respecting them this great inconvenience, that, letters sent by this conveyance may be drifted backwards and forwards. The tides have, in their very flux and reflux, a perfect consonance with the general currents of the ocean, and the course of the sun. They flow twelve hours in a day, whether they be divided into two tides of six hours, by the projection of the two continents, as in the northern hemisphere; or whether they flow for twelve hours uninterruptedly, as in the southern hemisphere: just as the general current of one pole flows six months of the year. Accordingly, the tides, which consist of twelve hours, in all cases, are of a duration precisely equal to that which the sun employs in warming the half of the polar hemisphere from which they flow, that is, half a day; as the general current, which issues from that pole, flows precisely dur-

ing the same time that the sun warms that whole hemisphere, namely, during half the year. But as the tides, which are only the polar effusions of half a day, have refluxes equal to their flux, that is, of twelve hours, so the general currents, which are the half-yearly effusions of a whole pole, have refluxes equal to their flux, that is, of six months, when the sun puts those of the opposite pole in a state of activity.

I could easily shew, if I had leisure and room for the purpose, how those same general currents, which are the secondary moving principles of the tides, carry our navigators sometimes faster and sometimes slower than their calculation, according to the season of each pole. I could find a multitude of proofs of this, in voyages round the world, and particularly in Captain Cook's second and third voyages. These currents frequently interpose obstacles almost insurmountable to vessels making the land. For example, when Cook left the island of Otaheite, in December 1777, on his way to make discoveries to the north, he fell in with the Sandwich Islands, in pursuing that course, where he landed without difficulty; because the current of the south pole was in his favour; but when he returned from the north, and wished to take in necessary refreshments at those very islands, he found the current from the south so adverse, at the same season, that, though he came within sight of them, on the 26th of November 1778, it took him more than six weeks continual tacking before he could find proper anchoring ground, and could not get to his moorings till the 17th of January 1779. Accordingly, the right season for landing on islands which are of a higher latitude than that from whence the departure is taken, is the winter of its hemisphere, as is evident from the example of his return to the same islands. But from the fear of encroaching on the patience of the reader, I could multiply facts of this kind, in support of a theory so important to

navigation. I have the confidence, however, to flatter myself with having placed in the clearest light the coincidence of the movements of the ocean with those of the sun, and their disagreement with the phases of the moon.

I could produce more than one objection against the system of attraction itself, by which Newton accounts for the motion of the planets in the heavens. Not that I deny in general the law of attraction, of which we see the effects on the earth, in the gravity of bodies, and in magnetism; but I do not find the application of it, which Newton and his partizans have made, to the course of the planets, to be accurate. According to Newton, the sun and the planets reciprocally attract each other with a force which is in the direct proportion of their masses, and the inverse proportion of the square of their distance. A second force combines itself with attraction, to preserve the planets in their orbits. From these combined forces there results an ellipse for the curve described by each planet. This curve is continually undergoing alteration, by the action exercised by the planets over each other. By means of this theory, the course of those stars is traced in the heavens, with the utmost precision, according to the Newtonians. The course of the moon alone had appeared refractory to it; but, to employ the terms used in an Introduction to the Study of Astronomy, an extract of which was given in the *Mercur de France* of the 1st of December 1787, No. XLVIII. :—" This satellite, which the celebrated Halley " called an obstinate star, Sidus pertinax, on account of " the great difficulty of calculating the irregularities of its " course, has been, at last, reduced to subjection, by the ingenious methods of Mefrs. Clairault, Euler, D'Alembert, " De La Grange, and De La Place."

Here, then, we see the most refractory planets subjected to the laws of attraction. I have but one trifling objection to make against this domination, and the learned methods

which have thus subdued the moon's course. How happens it, that the reciprocal attractions of the planets should have been calculated with so much precision by our astronomers, and that they should have so exactly weighed the masses of them, when the planet discovered, a few years ago, by Herschel, had not as yet been put into their scales? Does this planet, then, attract nothing, and does it feel itself no attraction in its turn?

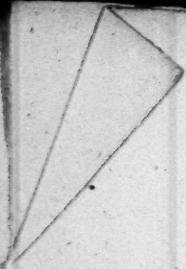
It is far from my intention to detract from the reputation of Newton, and of the learned individuals who have walked in his steps. If, on the one hand, they have led us into errors, they have contributed, on the other, to enlarge the field of human knowledge. Had Newton never invented any thing but his telescope, our obligations to him would even then have been inexpressible. But he has extended for man the sphere of the universe, and the sentiment of the infinity of God. Others have diffused, through all the ranks of society, a taste for the study of nature, by the superb pictures which they have exhibited of her. While detecting their mistakes, I have respected their virtues, their talents, their discoveries, and their painful and laborious researches. Men equally celebrated, such as Plato, Aristotle, Pliny, Descartes, and numerous others, had, like them, given credit to great errors, and brought them into vogue. The philosophy of Aristotle had proved, for ages, the most insurmountable barrier to the investigation of truth. Let us never forget that the republic of letters, ought to be a true and genuine republic, which acknowledges no authority but that of reason. Beside, nature has placed each of us in the world, to keep up with her a direct correspondence. Her intelligence irradiates all minds, as her sun illuminates all eyes. To study her works only in systems, is to observe them merely with the eyes of another person. It was not my intention, then, to exalt myself on the ruin of any one. I have no desire to rear my own pedestal. To him who

no longer aspires after any thing but repose, a grassy turf is elevation enough. If I had the courage to write the history of the weakness of my own mind, it would awaken the compassion of those whose envy perhaps I may have provoked. From infancy upwards, of how many errors have I been the dupe! By how many false perceptions, ill-founded contempts, mistaken estimations, treacherous friendships, have I practised illusion upon myself! Those prejudices were not adopted by me on the faith of another only, but on my own. It is not my ambition to attract admirers, but to secure indulgent friends. I prize much more highly the man who bears with my infirmities, than I do him who exaggerates my puny virtues. The one supports me in my weakness, and the other supports himself on my strength; the one loves me in my poverty, and the other in my pretended affluence. The time has been when I sought for friends among the men of the world; but I found there those only who expect from you unbounded complaisance; protectors, who, instead of being your support, lean upon you with all their weight, and who, if you presume to assert your liberty, attempt to crush you. At present, I wish for no friends but among those whose souls are simple, candid, mild, innocent, and blessed with sensibility. They interest me much more, if ignorant than learned, suffering than prosperous, in cottages than in palaces. They are the persons for whom I composed my work, and they are the persons who have made its fortune. They have done me more good than I even wished to them, for their repose. I have administered to them some consolations; and, in return, they have conferred on me a tribute of glory. I have presented to them the prospects of hope only; and with emulous zeal they have strived to accumulate upon me a thousand real benefits. My mind was engrossed with the ills which they endure; and they have interested themselves in my happiness, to their own disquiet. It is in the

view of acquitting some part of those obligations that I have composed for them this additional volume. May it merit for me, anew, suffrages so pure, so unbiassed, and so affecting! They are the sole object of my wishes. Ambition disdains them, because they are unaccompanied with power; but time will one day respect them, because intrigue can neither give nor destroy them.

This Sequel to my work consists of two histories, of which I give some account in the particular advertisements which precede them. They are followed by numerous and long notes, which sometimes deviate from their text. But in nature every thing is in union with every thing, and Studies admit of universal collection. The very title of my book gives me the advantage, which, to talents feeble and variable like mine, is far from being inconsiderable, of going which way I please, of attaining whatever point I am able, and of stopping short where my strength fails me.

Some individuals of my acquaintance, to whom I read the piece entitled the Gauls, expressed a wish that I would not publish it, till the work, of which it is a part, should be finished: but I am uncertain whether I ever shall enjoy leisure to finish it, and whether this species of antique composition will suit the taste of the present age. It is only a fragment, I grant; but such as it is, it constitutes a complete work, for it presents an entire picture of the manners of our ancestors, in the days of the Druids. Beside in the most finished labours of man, what have we but fragments? The history of a king is only a fragment of the history of his dynasty; that of his dynasty, a fragment of the history of his kingdom; that of his kingdom, a fragment of the history of the human race; which is itself merely a fragment of the history of the beings which inhabit the globe; and of which the universal history would be nothing, after all, but a very short chapter of the history of the innumerable stars revolving over our heads, at distances which bid defiance to all the powers of calculation.



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PAUL
AND
VIRGINIA.

VOL. III. K

PAUL

VIRGINIA



PAUL AND VIRGINIA.

 PREFACE.

I HAVE had in view, in composing this little work, some great objects. I have endeavoured to describe a soil and productions different from those of European climates. Our poets have so long reclined their lovers on the banks of rivulets, in green meadows, and under the foliage of the beech, that I wished to find for mine a new scene on the shore of the sea, at the foot of rocks, overshadowed with cocoa trees, bananas, and the flowering citrons. If the other hemisphere had produced poets like Theocritus and Virgil, we should have had pictures of it as interesting, at least, as those of our own country. Travellers of taste, indeed, have given us enchanting descriptions of some of the southern islands; but the manners of their inhabitants, and still more those of the Europeans who resort thither, too often mar the landscape. With the beauties of nature between the tropics, I wished to blend the moral beauty of a small society. It was my purpose also to place certain truths in a striking light, and particularly this—that human happiness must always depend on living conformably to nature and virtue.

To represent the happiness of a small domestic society, it has not been necessary, however, to compose a romance, and I can declare, with confidence, that the individuals I shall

pourtray, have actually existed, and that all the events of their history of any importance are strictly true. They were certified to me by many respectable planters, with whom I was acquainted in the Isle of France; and I have merely added a few indifferent circumstances, but which, as they are personal, and relate to myself, have so far a reality also. When, some years ago, I first formed an imperfect sketch of this pastoral, as I may call it, I requested a lady who lived in the fashionable world, and some graver personages who mixed but little with it, to hear it read, that I might observe the effect it would produce on such different characters. I had the satisfaction to find that they all shed tears. This was the only judgment I could derive from them, and indeed was all that I wished. But, as great presumption is frequently the consequence of moderate talents, these instances of success inspired me with the vanity of giving to my work the title of *A Picture of Nature*. Happily for me, I recollected what a small part of the works of nature was known to me even in the climate in which I was born; how various, rich, beautiful, magnificent, and mysterious were her productions, in countries where I have contemplated them merely as a passenger; and how deficient I was in sagacity, taste, and power of expression to know and depict them. These reflections checked my vanity, and restored me to myself. Accordingly, I have included this feeble essay under the name, and placed it at the end of my *Studies of Nature*, to which the public has granted so favourable a reception, hoping that this title, while it brought my incapacity to their recollection, would at the same time remind them of their own indulgence.

STUDIES OF NATURE.

PAUL AND VIRGINIA.

ON the eastern side of the mountain which rises behind Port Louis, in the Isle of France, are still to be seen the ruins of two small cottages, on a spot of ground, formerly cultivated. They are situated almost in the centre of a valley, inclosed by enormous rocks, with a single opening only towards the north. From this opening is seen on the left, the town of Port Louis, and behind it the Mountain of Discovery, from which signals are repeated of vessels making for the island; on the right is formed the road which leads from Port Louis to the Shaddock Grove, where the church rises amidst avenues of bambos, in a spacious plain; and the prospect terminates in a forest extending to the farthest bounds of the island. The front view exhibits the bay denominated the Bay of the Tomb; a little to the right the Cape of Misfortune; and beyond rolls the boundless ocean, in which appear, on a level with the waters, a few uninhabited isles, and, among others, the Point of Endeavour, which resembles a bastion built upon the waves.

At the entrance of this valley, which presents to the view so many objects, the echoes of the mountain incessantly repeat the hollow murmur of the winds that agitate the neighbouring forests, and the tumultuous dashing of the billows, which

break at a distance on the cliffs ; but near the ruined cottages all is calm and still, and nothing meets the eye but some huge rocks, that rise like a surrounding rampart. Tufts of trees grow at their base, in their clefts, and on their lofty summits, on which the clouds seem to repose. The rains, which are attracted by their peaks, frequently paint the vivid colours of the rainbow on their green and dusky declivities, and constantly supply the sources of the little river which flows at their feet, called the river of the Fan-Palms. Within this enclosure reigns the most profound silence. The waters, the air, the elements, are all at peace. Scarcely does the echo repeat there the murmuring sound of the palm trees, spreading their broad leaves, the long points of which are seen continually waving in the wind. A mild light illuminates the bottom of this profound valley, on which the sun does not shine till noon ; but his first rays strike upon the surrounding rocks, the peaks of which, rising above the shadows of the mountain, present the appearance of gold and purple gleaming upon the azure heavens.

To this scene I was fond of retiring, where I might enjoy at once the grandeur of an unbounded prospect, and the charm of an uninterrupted solitude. One day, as I was sitting by the platform of these cottages, and contemplating their ruins, a man, advanced in years, passed near the spot. He was dressed in the ancient garb of the island, in a short jacket and long trowsers, his feet bare, and he supported himself on a staff of ebony. His hair was silvery white, and his countenance majestic and interesting. I bowed to him respectfully ; he returned the salutation ; and having considered me for a moment, approached, and sat down on the hillock where I had taken my station. Encouraged by this mark of confidence, I ventured thus to address him :—“ Father, can you inform me to whom these cottages once belonged ? ” “ My son,” replied he, “ these ruins, and

“ that waste and neglected land, were, twenty years ago,
“ the property of two families, who found happiness in this
“ sequestered spot. Their story is affecting ; but what
“ European, pursuing his way to the Indies, will stop to
“ interest himself in the destiny of a few obscure individuals?
“ What European would even submit to live here, though
“ in happiness and content, upon the condition of being
“ poor and unknown? The curiosity of mankind is only
“ attracted by the history of the great, from which, however,
“ little use can be derived.” “ Father,” I replied, “ it is
“ easy to discern from your manners and observations, that
“ you have acquired an extensive experience of human life.
“ If your leisure permits, relate to me, I beseech you, what
“ you know of the ancient inhabitants of this desert, and
“ be assured, that there is no man, however perverted by
“ the prejudices of the world, who does not delight to hear
“ of the felicity which springs from nature and virtue.”
After a short silence, during which he leaned his head upon
his hands, as if endeavouring to recollect past occurrences,
the old man thus began his narration :—

In the year 1735, a young man, a native of Normandy,
called De La Tour, after having, in vain, solicited govern-
ment for military employment, and his family for assist-
ance, determined at length to come to this island with the
view of making his fortune. He brought with him a young
woman whom he tenderly loved, and who returned his
affection with equal tendernefs. She was descended from
an ancient and opulent family of the same province, but he
had married her privately, and without a portion, her rela-
tions being averse to their union, because he had no claim
to nobility of birth. He left her at Port Louis, in this
island, and embarked for Madagascar, with the hope
of purchasing some negroes, and of immediately returning
for the purpose of forming a plantation. He landed there
during the unhealthy season, which commences about the

middle of October, and soon after his arrival died of the pestilential fever, which rages in that country for six months in the year, and which will for ever baffle the attempts of Europeans to form a settlement on this ill-fated soil. His effects were seized upon by the rapacity of strangers, as generally happens to those who die out of their country, and his wife, who was pregnant, found herself a widow, and destitute of every earthly resource, except a negro woman, in a country where she was wholly unknown. Unwilling to solicit assistance from any other man, after the death of him who was the sole object of her affection, her misfortunes armed her with courage, and she resolved to cultivate, with the help of her slave, a small spot of ground, in order to procure the means of subsistence.

In an island almost a desert, and where the ground was unappropriated and free to the settler, she avoided those districts which were most fertile or the most favourable to commerce, and seeking some nook of the mountain, some hidden asylum, where she might live secluded and unknown, she bent her way from the town towards these rocks, into which she retired as a bird steals into its nest. Under the pressure of calamity, all beings who possess sensibility, from a sort of common instinct, fly for refuge to the mildest and most desolate places; as if rocks were bulwarks against misfortune, or as if the calmness of nature could hush the tumults of the soul. But Providence, which never fails to come to our relief, when we ask for the supply only of our necessary wants, had a blessing in store for Madame De La Tour, which neither riches can purchase, nor grandeur bestow; and that blessing was a friend.

In the place to which she retired had resided for a year, a young woman, of a lively, good-natured, and affectionate disposition, whose name was Margaret. She was born in Brittany, of a family of peasants, by whom she was beloved, and with whom she might have lived in simple

and rustic happiness, if, misled by the weakness of a tender heart, she had not listened to the passion of a gentleman in the neighbourhood, who had promised to marry her. He soon abandoned her, and even refused to secure to her a provision for the child of which she was pregnant. Margaret resolved to quit for ever her native village, and to conceal her fault in some colony, far from her country, where she had lost the only dowry of a poor rustic girl, her reputation. She had purchased, with some borrowed money, an old negro slave, with whom she cultivated a small corner of this district. It was here that Madame De La Tour, attended by her black woman, found her suckling her child. Delighted to meet with a female, in a situation somewhat similar to her own, she related, in a few words, her former condition and her present wants. Margaret was deeply affected at the recital, and, desirous of meriting her confidence rather than her esteem, she confessed, without reserve, the imprudence of which she had been guilty. "As for me," said she, "I have merited my destiny: but you, Madam, at once virtuous and unfortunate!" And, with tears in her eyes, she offered to Madame De La Tour her cottage and her services. Madame De La Tour touched with so kind a reception, folded her in her arms, and exclaimed, "Ah, surely Heaven will one day put an end to my sufferings, since it has inspired you, to whom I am a stranger, with greater kindness than I have ever experienced from my own relations."

I was acquainted with Margaret; and, though I live at the distance of a league and a half from her, in the woods behind that sloping mountain, I considered myself as her neighbour. In the cities of Europe, a street, a simple partition, sometimes separates individuals of the same family for years; but in the new colonies we consider those from whom we are only divided by woods and mountains as neighbours: and at that time particularly, when this island

had little commerce with India, neighbourhood alone was a title to friendship, and hospitality to strangers was considered as a duty and a pleasure. As soon, therefore, as I was informed that Margaret had an inmate, I repaired to her cottage, that I might offer my assistance both to my neighbour and her guest. The person of Madame De la Tour was interesting, and her countenance expressed at once dignity and dejection. She was then in the last stage of her pregnancy. I told these ladies, that for the interests of their children, and especially to prevent the establishment of any other settler, it would be prudent to divide between them the territory of this valley, which contains about twenty acres. The care of making this division they entrusted to me, and I formed it into two portions of nearly equal extent. The one contained the upper part of this enclosure, from the point of that rock, covered with clouds, from whence issues the river of the Fan-Palms, to the cleft which you see at the top of the mountain, and which is called the embrasure, from its actually resembling the parapet of a battery. The soil of this spot is so filled with rocks, and worn into channels by the torrents, that it is difficult to walk over it. It produces, notwithstanding, magnificent trees, and abounds with fountains and rivulets. In the other portion, I comprized all the lower part of the enclosure, extending along the river of the Fan-Palms, to the opening where we are now seated, through which it continues its course between two hills till it falls into the sea. You may still see some vestiges of meadow ground, and this part of the soil is less rugged, but very little better than the other; since, in the rainy season, it becomes marshy, and, in dry weather, is so hard and unbending, that, if a trench is to be opened, it will hardly yield to the stroke of a mattock.

Having made these divisions, I persuaded my neighbours to settle their respective possessions by drawing lots. The

higher land fell to Madame De La Tour, and the lower to Margaret, and each seemed satisfied with her portion ; but they requested me to place their habitations together ; " In " order," said they, " that we may enjoy at all times the " soothing intercourse of friendship, and the consolation of " mutual kind offices." It was necessary, however, that each should have a separate dwelling. The cottage of Margaret was in the middle of the valley, just upon the boundary of her own land ; and, nearly adjoining, I built that of Madame De La Tour ; and thus the two friends, while they possessed all the advantages of neighbourhood, lived each on her own property. I cut myself palisades from the mountain, and brought leaves of the Fan-Palm from the sea side, to construct, these two cottages of which you can now perceive neither door nor roof. Yet, alas ! there still remain too many traces for my recollection. Time, which destroys, with so much rapidity, the monuments of empires, seems, in these deserts, to respect those of friendship, as if to perpetuate my regrets to the last hour of my existence.

Scarcely was the second cottage finished, when Madame De La Tour was delivered of a daughter. I had been the godfather of Margaret's child, who was christened by the name of Paul, Madame De La Tour begged me to perform the same office also, conjointly with her friend, who gave her the name of Virginia. " She will be virtuous," exclaimed Margaret, " and she will be happy : I only knew " calamity by wandering from virtue."

When Madame De La Tour was recovered, these little habitations began to wear the appearance of comfort, partly from the care I had occasionally bestowed upon them ; but chiefly from the indefatigable labour of the two slaves. Margaret's slave was called Domingo, was an Ilooff black, and, though advanced in years, was still healthy and robust. He had the advantage of experience, and possessed a good

natural understanding. He cultivated indiscriminately, on both settlements, such spots of ground as appeared to him the most fertile, and sowed the seeds and plants where he thought they would best thrive. In the poorer soil he sowed millet and maize; in the better, wheat; in marshy places, rice; and at the foot of the rocks he put gourds and cucumbers, which delight in climbing up their sides. In dry places he cultivated the sweet potatoe; the cotton tree flourished on the heights, and the sugar cane grew on the clayey land. He reared some coffee plants on the hills, where the grain, though small, is excellent; along the river, and by the cottages he planted bananas, which produce all the year round large supplies of fruit, and form a beautiful shelter; and, lastly, to soothe his own cares, he cultivated a few plants of tobacco. Sometimes Domingo was employed in cutting wood for fuel, in the mountain, and sometimes in hewing pieces of rock, within the inclosure, in order to level the roads. He performed these labours with alacrity and intelligence, because he felt a zeal for the welfare of the two families. He was much attached to Margaret, and not less to Madame De La Tour, whose negro woman, Mary, he had married, at the birth of Virginia, and he was passionately fond of his wife. She was a native of Madagascar, where she had learned, among other little trades, the art of making baskets, and a stuff, called *pagnes*, with the grass which grows in the woods. She was dexterous, cleanly, and, above all, faithful. Her employment was to prepare their meals, to take care of the poultry, and to go occasionally to Port Louis, to sell the superfluity of the two plantations, which, however, was not very considerable. If you add to these, two goats, brought up with the children, and a large dog, that kept watch during the night, you will have an idea of the household, and of the whole stock and revenue of the two farms.

As for the two friends, they were employed from morning till evening in spinning cotton for the use of themselves and their families ; but in other respects, they were so destitute of all foreign commodities, that they walked about their habitations with their feet bare, never wearing shoes except on Sundays, when they went to mass, early in the morning, to the church of the Shaddock Grove, which you see yonder. That church is at a much greater distance than Port Louis ; but they seldom visited the town, for fear of being treated with contempt, because they were dressed in the coarse blue linen of Bengal, which is worn by slaves. Is public respect, however, to be put in competition with domestic felicity ? If they were exposed to mortification abroad, they returned home with additional satisfaction. No sooner did Mary and Domingo perceive them from this eminence, on the road from the Shaddock Grove, than they flew to the foot of the mountain, to assist them in ascending it. They read in the eyes of their slaves the joy which their return inspired. They found in their habitation neatness and independence, all those blessings which are the recompence of industry, and received those services which have their source in affection. United by the same wants, and the sympathy of almost similar misfortunes, they bestowed on each other the tender names of friend, companion, and sister ; they had but one will, one interest, one table. All their possessions were in common : and if it sometimes happened, that former sentiments, more ardent than those of friendship, were awakened in their bosoms, a pure religion, assisted by chaste manners, directed their affections towards another life, as the trembling flame, when it no longer finds aliment on the earth, rises towards heaven.

The duties which nature imposed were an additional source of happiness to those affectionate mothers, whose mutual friendship redoubled at the sight of their children,

the fruits alike of unhappy love. They took delight in placing them in the same bath, nursing them in the same cradle, and frequently they exchanged the maternal bosom from which they received nourishment. "My friend" said Madame De La Tour, "we have each two children, "and each of our children has two mothers." As two buds which remain on two trees of the same kind after the tempest has shattered all their branches, produce more delicious fruit, if each, detached from the maternal stock, is grafted on the neighbouring stem; so these two children, deprived of their relations, were filled with sentiments towards each other, more tender than those of son and daughter, of brother and sister, when they were exchanged at the breast by the two friends who had given them being. While they were yet in their cradle, their mothers already talked of their marriage, and this prospect of conjugal felicity with which they soothed their own woes, frequently ended in a flood of tears; the one, recollecting the miseries which she had suffered from having neglected marriage, and the other from having submitted to its laws; the one unhappy from having been raised above her condition, and the other from having descended below it; but they consoled themselves with reflecting, that the day would come, when their children, more fortunate than themselves, would enjoy, at once, far from the cruel prejudices of Europe, the sweets of love and the blessings of equality.

Nothing could exceed the attachment which the infants already displayed for each other. If Paul happened to complain, his mother pointed to Virginia, and at the sight of her, he smiled and was pacified. If any accident befel Virginia, the cries of Paul gave notice of the disaster, and then Virginia would suppress her complaints when she saw that Paul was unhappy. I never arrived here, that I did not see them quite naked, which is the custom of the country, tottering as they walked, and holding each other

by the hands, and under the arms, just as the constellation of the Twins is represented in the heavens. Night itself had not the power of separating them; and they were generally found lying in the same cradle, cheek to cheek, and bosom to bosom, their little hands thrown round each others neck, and, sleeping, locked in one anothers arms.

When they began to speak, the first names which they learned to pronounce were those of brother and sister; and infancy knows, with all its caresses, no softer appellation. Their education only tended to redouble their friendship, by directing it towards the supply of their reciprocal wants. Soon, every thing that concerned domestic economy, neatness, and the care of preparing their rural repasts, became the province of Virginia, whose labours were always followed by the praises and caresses of her brother. As for him, always in motion, he digged in the garden with Domingo, or, with a little hatchet in his hand, followed him into the woods; and if, in these rambles, a beautiful flower, a delicious fruit, or a nest of birds, came in his way, though at the top of the highest tree, he climbed up to bring it to his sister.

When you met with one of these children, you might be certain the other was not far off. One day, as I was descending that mountain, I perceived Virginia at the extremity of the garden, running towards the house, with her petticoat thrown over her head, to screen her from a hasty shower. At a distance I thought she had been alone; but, as I hastened on, in order to assist her, I perceived that she held Paul by the arm, who was almost enveloped in the same canopy, and both were delighted at finding themselves sheltered together under an umbrella of their own invention. Their charming faces, placed within this hood, which was swelled by the wind, brought to my recollection the children of Leda, enclosed within the same shell.

Their whole study was how to please and assist each other; for, of every thing else, like other Creoles, they

were perfectly ignorant, and neither knew how to read or write. They did not disturb themselves by enquiring into past times, nor did their curiosity extend beyond the limits of that mountain. They believed that the world ended at the extremity of their island, and all their ideas of felicity were confined within its circuit. Their mutual affection, and that of their mothers, engaged every feeling of their hearts. Application to useless science had never caused their tears to flow; nor had the lessons of a gloomy morality oppressed them with languor. They had not been taught, that they must not steal, for every thing with them was in common; nor be intemperate, for their simple food was always at their command; nor false, for they had nothing to conceal. They had never been terrified with the idea that God has punishments in reserve for ungrateful children; for with them filial duty sprung naturally from maternal fondness. They had been taught no other religion than that which instructs us to love one another; and if they did not offer up long prayers at church, wherever they were, in the house, in the fields, or in the woods, they raised towards heaven their innocent hands, and their hearts purified by virtuous affections.

Thus passed their early infancy, like a beautiful dawn which promises a still brighter day. They already divided with their mothers the cares of the household. As soon as the cry of the wakeful cock announced the first dawn of Aurora, Virginia arose, and hastened to draw water at a neighbouring fountain, and then returned to the house to prepare the breakfast. Soon after, when the sun had gilded the peaks of the rocks which surmount this enclosure, Margaret and her son went to the dwelling of Madame De La Tour, where they offered up together their morning prayer. This sacrifice of thanksgiving always preceded their first repast, which they frequently partook before the door of the cottage, seated on the grass, under a canopy of

bananas, the substantial fruit of which furnished them with food ready prepared, while their long and glittering leaves, spread upon the table, supplied the want of linen.

Wholesome and plentiful nourishment gave a rapid and vigorous growth to the persons of the two children, and a mild education painted in their countenances, the purity and contentment of their souls. At twelve years of age the person of Virginia was in some degree formed; a profusion of light hair adorned her head; and her blue eyes and coral lips added a mild lustre to the bloom of her countenance. Her eyes sparkled with vivacity when she spoke; but when she was silent her look had a cast upwards, which gave them an expression of extreme sensibility, or rather of tender melancholy. As for Paul, his figure displayed graces of manly beauty. He was taller than Virginia, his complexion of a darker tint, his nose more aquiline, and his eyes, which were black, would perhaps have been too piercing, if the long eye lashes, by which they were shaded, had not given them the utmost sweetness. Though he was continually in motion, the moment his sister appeared he became tranquil, and always seated himself by her side. Their meal would frequently pass without a word being uttered; and, from their unaffected attitudes, and the beauty of their naked feet, you might have fancied that you beheld an antique groupe of white marble, representing some of the children of Niobe; if their eyes, which sought to meet, their smiles returned with smiles, had not rather have suggested the idea of those happy spirits, whose nature is love, and who have no need of words to express their feelings and affection.

In the mean time, Madame De La Tour perceiving, as her daughter grew up, some new charm daily disclosing itself, felt her maternal anxiety increase with her tenderness, and she would sometimes say to me, "If I should die, what would become of Virginia, destitute as she is of fortune?"

Madame De La Tour had an aunt in France, a woman of quality, rich, old, and a devotee; but she had refused her assistance in so unfeeling a manner when her niece married, that, to whatever extremity she might be reduced, she had resolved never to have recourse to her hard-hearted relation. Become a mother, however, parental affection made her no longer dread the mortification of a refusal. She wrote to her aunt, acquainting her with the unexpected death of her husband, the birth of her daughter, and the present distress of her situation, destitute of support, and burthened with a child. She received no answer; but now, above being humbled by the reproaches of a relation, who had never forgiven her, for having married a man of obscure family, she still continued to write to her by every opportunity, in the hope of raising in her breast some favourable emotions towards Virginia: many years, however, elapsed, before she received from her the smallest testimony of remembrance.

At length, in 1746, on the arrival of M. De La Bourdonaye, Madame De La Tour was informed that their new governor had a letter to deliver to her from her aunt; she immediately flew to Port Louis, on this occasion indifferent about appearing in her homely garment; maternal love subduing every inferior consideration. M. De La Bourdonaye gave her the letter, which insinuated that she had merited her fate for having married an adventurer and a libertine; that misplaced passions always carried along with them their own punishment; that the untimely death of her husband was a visitation of heaven; that she had done well in going to the Colonies, instead of dishonouring her family by remaining in France; and that, after all, she was in an excellent country, where every body grew rich, except the idle. After having thus reproached her niece, she concluded with an eulogium on herself. To avoid, she said, the almost inevitable evils which attend matrimony, she had always de-

terminated to remain in a single state. The truth, however, is, that, being very ambitious, she had resolved never to unite herself but to a man of high rank; and though she was rich, and, at court, riches are every thing, yet no person was found willing to form an alliance with a woman so little agreeable in person, and, at the same time, possessed of so unfeeling a heart.

She added, in a postscript, that, after mature deliberation, she had strongly recommended her to the new governor. This she had indeed done, but in a manner, unfortunately, of late too common, and which renders a patron perhaps more to be dreaded than a declared enemy; for, in order to justify her own severity, she had cruelly calumniated her niece, while she affected to pity her misfortunes.

Madame De La Tour, whom no unprejudiced person could have seen without feeling for her an interest and respect, was received from this representation of the aunt with the utmost coolness by M. De La Bourdonayé, and when she gave him an account of her own situation, and that of her daughter, he answered only in monosyllables; "We shall see—We shall consider of it—In time, perhaps—There are so many to relieve—Why did you offend so respectable an aunt?—You have certainly been much to blame."

Madame De La Tour returned to the plantation, her heart oppressed with all the bitterness of disappointment. On her arrival, she threw her aunt's letter on the table, and exclaimed to her friend, "Behold the fruits of eleven years patient expectation." But as Madame De La Tour was the only person in their little society who knew how to read, she took up the letter again and read it to the family. Scarcely had she finished, when Margaret eagerly exclaimed, "What need have we of your relations? Has God then forsaken us? He only is our father. Have we not hitherto lived happily? Why then should you afflict yourself? You have no fortitude." But perceiving that

Madame De La Tour was affected, she threw herself upon her neck, and folding her in her arms, "My dear friend," she cried, "My dear friend!" And her own sobs choked her utterance. At this sight, Virginia burst into tears, and pressed alternately the hands of her mother and of Margaret to her lips and to her heart; while Paul, his eyes enflamed with rage, exclaimed aloud, clenched his fist, stamped with his feet, not knowing how to give vent to his passion. At the noise which he made Domingo and Mary ran in, and nothing but cries of distress were heard in the cottage. "Ah Madam!—My good mistress!—My dear mother;—Do not weep—Do not distress yourself."

Such tender marks of affection softened the anguish of Madame De La Tour, and soon dissipated her sorrow. She took Paul and Virginia in her arms, and, with a look of satisfaction and pleasure, said to them, "My dear children, you are the cause of my tears, but you are also the source of all my comforts. Yes, my dear children, misfortune attacks me from afar, but felicity is ever around me." Paul and Virginia did not understand what she said, but as soon as they saw she was composed, they smiled, and continued to caress her. Thus tranquillity was restored, and the past scene was only like a storm in summer, giving fresh beauty to the verdure.

The amiable dispositions of these children were daily unfolding themselves. One Sunday their mothers having gone at break of day to the first mass, at the church of the Shaddock Grove, a fugitive negrowoman made her appearance under the bananas which surrounded their cottage. She was reduced to a skeleton, and, except a shred of tattered canvas about her waist, was destitute of clothing. She threw herself at Virginias feet, who was preparing the family breakfast, and implored her to take pity on a miserable slave. "For more than a month," said she, "I have been wandering about these mountains, half dead with hunger, and frequently pursued by the hunters and their dogs. I fled from

my master, a wealthy planter on the Black River, who has treated me in the manner you see." And she shewed her body deeply furrowed by the strokes of the whip. She added, " In my despair I thought of drowning myself, but knowing that you lived here, I thus reflected: as there are still, perhaps, some good white people in this country, I need not die yet." Virginia, extremely affected, replied, " Take comfort, unfortunate creature! take comfort! here is food—eat, eat!" And she gave her the breakfast she had prepared for the family, which the poor slave in a few moments devoured. When the cravings of hunger were appeased, Virginia said to her, " Unhappy woman: shall I go and ask forgiveness for you of your master? At sight of you he cannot but be touched with compassion: will you conduct me to him?"—"Angel of heaven," replied the negro woman, " I will follow you wherever you please." Virginia called to her brother and begged him to accompany her. The slave conducted them, by narrow paths, to the middle of the woods, over high mountains, which they climbed with difficulty, and across rivers, which they were obliged to ford. At length, towards the middle of the day, they arrived at the foot of a precipice, on the banks of the Black River. There they perceived a well built house, surrounded by considerable plantations, and a great number of slaves employed in their different occupations. Their master was walking among them with a pipe in his mouth and a ratan in his hand. He was a tall lean figure, of an olive complexion, his eyes sunk in his head, and his dark eye brows joined to each other. Virginia, holding Paul by the arm, went up to him, and with much emotion entreated him, for the love of God, to pardon his fugitive slave, who stood trembling a few paces behind. The man at first, observing them meanly dressed, paid little attention to these children: but when he had remarked the elegant form of Virginia, and her beautiful flaxen hair, visible under her

blue hood, and when he heard the sweet tones of her voice, which vibrated as well as her whole frame, while she implored his compassion, he took the pipe from his mouth, and raising his ratan, swore with a terrible oath that he would pardon his slave, not for the love of God, but of her who asked his forgiveness. Virginia beckoned to the slave to advance, and instantly sprung away, followed by Paul.

They climbed together the steep declivity of the mountain, by which they had descended, and, having gained its summit, seated themselves under a tree, exhausted with fatigue and hunger. They had been walking from the break of day, and had travelled more than five leagues without having tasted food. Paul said to Virginia,—“My dear sister, it is past noon, you must be faint with hunger and thirst; we shall find no refreshment here; let us again descend the mountain, and ask the master of the slave for some food.”—“Oh, no! my brother,” answered Virginia, “he has terrified me too much. Remember what my mother sometimes says,—The bread of the wicked fills the mouth with gravel.” “What shall we do, then?” said Paul; “these trees produce no fruits: there is not so much as a tamarind or a lemon to refresh you.”—“Let us trust in Providence,” she answered; “the young ravens cry to him for food, and he hears them.” Scarcely had she pronounced these words, when they heard the sound of water, falling from a neighbouring rock. They immediately ran thither, and having quenched their thirst at this crystal stream, they ate some cresses which grew upon its banks. As they were looking anxiously from side to side, in search of more substantial food, Virginia spied a young palm tree. The kind of cabbage, enclosed in the leaves that grow on the top of this tree, affords excellent nourishment; but though the stalk of the tree was not thicker than a man’s leg, it was more than sixty feet high. The bark is composed of long and

soft fillaments, but the wood is so hard, that it resists the edge of the hatchet, and Paul had not even a knife. The idea occurred to him, of setting fire to the palm tree, but the want of a steel was another difficulty, beside that the whole island, though covered with rocks, did not afford, perhaps, a single flint. Necessity, however, is fruitful in expedients, and the most useful inventions have frequently arisen from men placed in the most destitute situations. Paul resolved to kindle a fire in the same manner as the negroes. With the sharp point of a stone, he bored a hole in the branch of a tree perfectly dry, which he held down with his feet; he then sharpened another branch, equally dry, but of a different species of wood, and this piece of sharpened wood he put in the hole of the branch which was under his feet, and turning it rapidly with his hands, as you twirl the instrument with which chocolate is frothed, in a few moments he saw sparks and a little smoke issue from the points of contact. Paul then collected some dry grafs and branches, and applied the fire to the root of the palm tree, which soon fell to the ground. The fire was of service likewise in peeling from the cabbage the long, thick, and prickly leaves, in which it was enclosed. Virginia and he ate of this cabbage, part raw, and part dressed upon the ashes, which they found equally delicious. They enjoyed with the highest satisfaction this frugal repast, from the recollection of the benevolent action they had performed in the morning; but their joy was embittered by the thoughts of the uneasiness which their long absence would give to their parents. Virginia frequently recurred to this subject; while Paul, who now felt his strength restored, assured her, that they should soon be home to dispel their apprehensions.

After dinner however, they found themselves involved in fresh difficulties; for they had no guide, and were ignorant of the way: but Paul, who was disconcerted at nothing, said to Virginia, "The sun shines full upon our cottage at

noon, we must, therefore, pass, as we did this morning, over that mountain, which you see yonder, with its three points : come, let us walk on, my friend." This mountain is called the Three Breasts,* from the form of its peaks. The young travellers descended the gloomy declivity of the Black River, on the northern side, and arrived, after an hour's walk, on the banks of a considerable river, which barred their progress. This large district of the island, which is covered with wood, is so little known, even at this day, that many of its rivers and mountains have as yet not received a name. The river, upon the banks of which they stood, flows impetuously over a bed of rocks. The noise of its waters terrified Virginia, and she durst not venture to wade through the stream. Paul, therefore, took her upon his back, and thus loaded, passed over the slippery rocks of the river, regardless of its tumults. "Be not afraid," said he to her, "having the charge of my sister, I feel myself strong.—If the planter of the Black River had refused you the pardon of his slave, I would have fought with him." "What!" exclaimed Virginia, "with that great and wicked man?—Gracious heaven! to what have I exposed you? How difficult it is to do good; while to do wrong is so easy!"

When Paul had crossed the river, he was desirous of continuing his way, laden as he was with the weight of his sister, and he flattered himself that he should be able thus

* There are many mountains, the summits of which are rounded into the same form, and bear, in all languages, this name. They are, indeed, literally entitled to the appellation, for a multitude of brooks and rivers issue from them, which diffuse abundance over the face of the earth. They are the sources of the principal streams which water it, and, by continually attracting the clouds around the peak of the rock, which overtops them at the centre, like a nipple, they furnish these streams with a constant supply. We have mentioned some of these wonderful provisions of nature in the preceding Studies.

to ascend the mountain of the Three Breasts, which he saw before him, at the distance of about half a league; but his strength soon failed him, and he was obliged to set down his burthen, and to rest himself by her side. Virginia then said to him, "My dear brother, the day is fast declining, you have still some strength left, but mine totally fails me; suffer me to remain here, and do you return alone to our cottage, to ease the fears of our mothers." Oh! no," said Paul, "I will never leave you. If the night should surprize us in this wood, I will light a fire. I will bring down another palm tree, you shall eat the fruit, and I will make of its leaves a covering to shelter you." Virginia, however, being a little revived, gathered from the trunk of an old tree, which grew upon the edge of the river, some long leaves of spleenwort which hung from its boughs, and made a sort of buskin to cover her feet, which were bleeding from the sharpness of the stones; for, in her eagerness to do good, she had forgotten to put on her shoes. Feeling herself relieved by the coolness of the leaves, she broke off a branch of bamboo, and resting one hand on the reed, and the other on her brother, proceeded on her journey. They thus walked on slowly through the woods; but, from the height of the trees, and the thickness of their foliage, they soon lost sight of the mountain of the Three Breasts, which had been their guide, and even of the sun, which was now setting. After some time they had lost, without perceiving it, the track which they had followed, and found themselves in a labyrinth of trees, of liannes, and of rocks, which appeared to have no opening.

Paul desired Virginia to sit down, while he ran, first one way and then another, in quest of a path that would lead them out of this thick wood; but he fatigued himself in vain. He then climbed to the top of a large tree, with the hope of discovering, at least, the mountain, but he could perceive nothing around him but the summits of trees, some of

which were gilded by the last rays of the setting sun. In the mean time, the long shadows of the hills already spread over the forests in the vallies; the wind was hushed, as it usually is at the parting hour of day; a profound silence reigned in these solitudes, and no sound was heard but the cry of the deer, which came to repose for the night in these wild retreats. Paul, in the hope that some hunter might hear his voice, called out as loud as he was able,—“Come, “O come to the relief of Virginia!” but the only answer he received was from the echoes of the forest, which repeated again and again, “Virginia! Virginia!”

Paul at length descended from the tree, oppressed with fatigue and vexation; and reflected, how they might best pass the night in this desert; but he could find neither a fountain, a palm tree, nor even so much as a dry branch of wood to kindle a fire. He then felt from experience the sense of his own weakness, and began to weep.—“Be comforted,” said Virginia to him; “your distress, my dear brother, increases mine: I am the cause of all your sorrow, and of that which our mothers must suffer at this moment. We should do nothing, I find, without consulting our parents, not even good. Oh, I have been very imprudent! and she burst into tears. She then said to Paul, Let us pray to God, my dear brother, and he will take pity on us.”

Scarcely had they finished their prayer, when they heard the barking of a dog. “It is the dog of some huntsman,” said Paul, “who comes here of an evening to lie in wait for the deer.” Presently the dog barked again with greater violence. “Surely,” said Virginia, “it is Fidele, our own dog;—yes, I know his voice: is it possible that we should be so near home, and at the foot of our mountain?” In truth, a moment after Fidele was at their feet, barking, howling, whining, and lavishing on them his caresses. Before they had recovered from their surprise, they perceived Domingo running towards them. At the sight of this

worthy negro, who wept for joy, they began to weep also without being able to utter a word. When Domingo had a little recovered himself, "Oh, my dear children!" said he, "what anxiety have you occasioned your mothers! How astonished were they, on their return from mass, whither I had accompanied them, at not finding you! Mary, who was at work at a little distance from the cottage, could not tell what was become of you. I wandered here and there about the plantation, not knowing myself where to seek you. At length I took some of your clothes,* and shewing them to Fidele, the poor animal, as if he understood me, immediately set off, snuffing the ground to trace your steps, and conducted me, continually wagging his tail, to the Black River. There I was informed by a planter, that you had brought a fugitive slave back to him, and that, at your intercession, he had pardoned her. But what a pardon! he shewed her to me, with a log of wood chained to her feet, and an iron collar, with three rings, fastened round her neck! From thence, Fidele, following the scent, conducted me to the precipice of the Black River, where he again stopped, and barked as loud as he was able. This was on the brink of a fountain, near a fallen palm tree, and where there was a fire still smoking. At last he conducted me to this spot. We are at the foot of the Three-Breasted mountain, and four good leagues from home. Come, my children, eat and recruit your strength." He then presented them with cakes, some fruit, and a large gourd, filled with a liquor compounded of wine, water, lemon-juice, sugar, and nutmeg, which their mothers had prepared. Virginia sighed at the recollection of the poor slave, and at the distress which they had brought upon their mothers, and she several times repeated, "Oh, how difficult it is to do good!"

* This trait of sagacity in Domingo and his dog, resembles that of the savage Tewenifsa and his dog Oniah, mentioned by M. De Crevecoeur, in his philanthropic work, entitled, "Letters of an American Farmer."

While she and Paul were taking refreshment, Domingo lighted a fire, and having searched among the rocks for a twisted kind of plant, called round wood, and which burns even when green, throwing out a bright flame, he made a torch of it, for it was already dark. But when all was ready for proceeding on their journey, a new difficulty arose : Paul and Virginia were incapable of walking, their feet were so swelled and ulcerated. Domingo was completely at a loss, and knew not whether he should leave them by themselves and go in search of assistance, or whether he should stay and pass the night with them in the place where they were. " The time was," said he, " but it is fled, when I used to carry you both together in my arms ; but now you are grown big, and I am grown old." While he was in this perplexity, a company of Maroon negroes appeared, at the distance of about twenty paces. The leader of the troop, approaching Paul and Virginia, said to them : " Be not afraid, good little Europeans : we saw you pass this morning, in company with a negro woman of the Black River. You went to implore her wicked and hard hearted master to pardon her, and in return for this humanity, we will carry you home." He then made a sign, and four of the stoutest of the troop immediately formed a litter with the branches of trees and liannes, in which having seated Paul and Virginia, they hoisted it upon their shoulders. Domingo marched before them with his flambeau, and they set out amidst the acclamations of the troop, and overcome with their benedictions. Virginia overwhelmed with this scene, whispered to Paul, " You see, my dear brother, God never permits a good action to go unrewarded."

When they arrived at the foot of their own mountain, on the ridges of which several fires were lighted, it was midnight. Scarcely had they ascended half way when they heard voices calling aloud, " Is it you, my dear children, Is it you?" To which they answered in one voice with the

negroes, "Yes, it is we!" and presently they perceived their mothers and Mary, with lighted sticks in their hands, coming to meet them. "Unhappy children," exclaimed Madame De La Tour, "Whence do you come? what agonies we have endured in your absence!" "We come," replied Virginia, "from the Black River, whither we went this morning to ask forgiveness for a poor runaway slave, to whom I gave our breakfast, because she was perishing with hunger, and these Maroon negroes have brought us home." Madame De La Tour tenderly embraced her daughter, but was unable to speak; and Virginia who felt her own face moistened with the tears of her mother, exclaimed; "How richly you repay me for all I have suffered!" Margaret, transported with delight, pressed Paul in her arms, crying, "And you also, my son, you have done a good action." Arrived at their cottage with their children, they gave a plentiful supper to their guides, who returned to the woods, wishing every blessing to descend on their benevolent families.

Every succeeding day was to the inhabitants of the two cottages, a day of tranquillity and happiness. They were strangers to envy and ambition, and the vain and empty fame of the world, obtained so often by intrigue, and lost by calumny, had never been the object of their wishes. The testimony of their own conscience was sufficient, and they were at once to each other the witness and judge of their actions. In this island, where, as in most other European settlements, every malignant anecdote is hunted after with avidity, their virtues, and even their very names were unknown. Yet when a traveller, on the road to the Shaddock Grove, enquired of any of the inhabitants of the plain, "Who lives in those cottages yonder?" he was always answered, even by those who did not know them, "They are good people." Thus the modest violet sheds

its fragrance around, while it remains itself in obscurity, concealed amidst the thorny bushes.

Evil-speaking had no share in their conversation, since, under an appearance of justice, it necessarily disposes the mind to hatred or to falsehood ; for it is impossible not to hate those whom we believe to be wicked, or to live with them, unless we conceal that hatred under the mask of friendship. Accordingly, without sitting in judgment on individuals, they entertained one another in devising how to do good to mankind in general ; which, though their power was limited, gave them a benevolence, that was always ready to expand. By living in solitude, so far from degenerating into savages, that they had become more gentle and humane. The history of the crimes and follies of mankind made no part of their conversation, while that of nature filled their hearts with enthusiastic delight. They adored the hand of that Providence which, by directing their labours, had enabled them to spread abundance and beauty amidst those barren rocks, and to enjoy all those pure and simple pleasures, which, instead of cloying, are ever grateful and ever new.

Paul at twelve years of age was stronger and more intelligent than Europeans are at fifteen, and had embellished the plantations which Domingo had only cultivated. He had accompanied him to the adjoining woods and rooted up young plants of lemon trees, oranges, and tamarinds, the round heads of which are of so beautiful a green, as well as of annonas, the fruit of which is stored with a sugary cream, with a flavour like the perfume of the orange flower. Those trees which were already of a considerable size, he planted round this enclosure : and he sowed the seeds of others, which from the second year bear flowers or fruit ; as the agathis, the long white flowers of which hanging round it, resemble the crystal pendants of a lustre ; the lilach of Persia, which raises aloft in the air its gray flaxen branches ;

the papaw-tree, the branchless trunk of which, formed like a column, is set round with green melons, with a chapter of broad leaves resembling those of the fig-tree.

The seeds and kernels of the gum-tree, terminalia, mango, alligator pear, the guava, the bread tree, and the narrow-leaved eugenia, were also planted in profusion, and the majority of these already afforded to their young cultivator, both shade and fruit. His industrious hand had diffused the riches of nature, even on the most barren parts of the enclosure. Several kinds of aloes, the common Indian fig, adorned with yellow flowers spotted with red, and the thorny five-angled touch-thistle grew on the dark summits of the rocks, and seemed emulous of reaching the lianes, which, with their blue or scarlet flowers, hung dropping over the cliffs.

He had so disposed these trees and plants that they were all seen at one view. The plants of lowest growth he had placed in the middle of this enclosure, behind grew the shrubs, then trees of ordinary height, above which rose majestically the venerable lofty groves, which bordered its circumference. Thus, from its centre, this vast enclosure appeared like an amphitheatre of verdure, of fruits and flowers, containing a variety of vegetables, strips of meadow land, and small fields of rice and corn. But in subjecting those vegetable productions to his own taste, he did not deviate from the plans of nature. Directed by her suggestions, he had placed the plants with winged seeds in elevated situations, and those with floating seeds by the side of the water. Each vegetable thus grew in its proper soil, and each spot received from this arrangement its natural dress. The streams which descended from the summit of these rocks, formed below in the valley in some parts limpid fountains, and in others broad and capacious mirrors which reflected, in the midst of the verdure, the

trees in blossom, the bending rocks, and the azure of the heavens.

Notwithstanding the great irregularity of the ground, most of these plantations were easy of access. We had, indeed, all given him our advice and assistance, in order to accomplish this end. There was one principal path which wound completely round the valley, and of which several ramifications led from the circumference to the centre. In the most rugged parts, he had blended, in harmonious variety, smooth walks with the asperities of the soil, and wild with domestic productions. Of these vast masses of stone, which now obstruct the paths, and which are scattered over the greater part of the surface of this island, he had formed in various places, huge pyramids, of which he filled up the interstices with earth, and planted the roots of rose bushes, the Barbadoes flower fence and other shrubs, which delight to inhabit the rocks. In a very short time, those gloomy and inanimate piles were covered with verdure, or with the gay lustre of the most beautiful flowers. The deep cavities, worn by the torrents in the sides of the mountain, and overhung with aged trees, formed vaulted recesses, inaccessible to the sun, to which you might retire for coolness, during the sultry heats of the day. That narrow and winding path conducted into a thicket of forest trees, in the centre of which grew a banana tree loaded with fruit. Here was a field ripe with corn; there an orchard. Through this avenue you could see the cottages; through that, the inaccessible summit of the mountain. Beneath that tufted bower of gum trees, interwoven with lianes, no object could be discerned, even at noon, while from the point of the rock above it, which projects from the mountain, not only all the objects of the valley were disclosed to the view, but the distant ocean, on which, we could sometimes spy a vessel coming from or returning to Europe. On this rock the two families assembled in the

evening; and enjoyed, in silence, the freshness of the air, the fragrance of the flowers, the murmuring of the fountains, and the blended harmonies of light and shade in the colours of departing day.

The delightful retreats of this labyrinth received an additional charm from the names which had been given to many of them, and which were beautifully appropriated. The rock of which I was speaking, from whence they could discern my approach, at a considerable distance, was called the Discovery of Friendship. In their sports, Paul and Virginia had planted a bamboo there, upon which, when they saw me coming, they hoisted a little white handkerchief, by way of signal of my approach, in imitation of the flag which they had seen displayed on the neighbouring mountain, on descrying a vessel at sea. The idea struck me of engraving an inscription on the stalk of this reed. Whatever pleasure I may have felt in contemplating in my travels a statue or a monument of antiquity, I have enjoyed still more in reading a well written inscription. On such occasions, it seems to me as if a human voice issued from the stone, and making itself heard through the void of ages, addressed man in the midst of a desert and told him, that he is not alone, that other men on that very spot have felt, thought and suffered like himself. Should it happen to be the inscription of some ancient nation, which no longer exists, it conveys the soul into the regions of infinity, and communicates the sentiment of its own immortality, by shewing that a thought has outlived the ruins even of an empire.

I inscribed then, on the little mast of Paul and Virginia's flag, these lines of Horace:—

“Fratres Helenæ, lucida sidera,
Ventorumque regat Pater
Obstrictis aliis præter Iapyga.”

" May the brothers of Helen, stars radiant like you, and the father of the winds, direct your course, and may you feel only the breath of the zephyr."

I engraved this line of Virgil on the bark of a gum tree, under the shade of which Paul sometimes seated himself, to contemplate from afar the agitated ocean ;

Fortunatus et ille deos qui novit agrestes !

" Happy art thou in knowing only the pastoral deities."

And over the door of Madame De La Tour's cottage, where the families used to assemble :

At segura quies, et nescia fallere vita.

" Here are a calm conscience, and a life ignorant of deceit."

But Virginia did not approve of my Latin ; she said that the inscription which I had placed below her weather vane was too long and too learned. " I should have preferred," added she, " a shorter and more simple one, for instance : *always agitated, yet ever constant.*" " That," replied I, " would more properly be applied to virtue," and the observation crimsoned her cheek.

Every thing round these happy dwellings bore some mark of the sensibility and amiable character of their inhabitants. They bestowed the most tender appellations on objects apparently the most indifferent. To an enclosure of orange trees and bananas, planted round a green-sward, where Paul and Virginia sometimes danced, they gave the name of *Concord*. An old tree, under the shade of which Madame De La Tour and Margaret related to each other their misfortunes, was called *Sympathy and Consolation*. To some small spots of ground, where corn and pease were sown, and strawberries planted, they gave the name of *Britanny and Normandy*. Domingo and Mary too, had a pleasure in calling to mind the places of their birth in

Africa, and in imitation of their mistresses, they denominated two pieces of ground *Angola* and *Foulepoint*, where the grafs grew of which they made their baskets, and where they had planted a large calabash tree. Thus, by these productions of their respective climes, these exiled families cherished the fond illusions of their native country, and soothed their sorrows in a foreign land. Alas! I have seen the trees, the fountains, and the rocks of this spot, animated by a thousand charming appellations; though now so changed, though now, like the plains of Greece, they present only ruins and affecting remembrances.

But of the whole enclosure, the most enchanting spot was that which was called *the Repose of Virginia*. At the foot of the *Discovery of Friendship*, is a cavity or recess, from which a fountain issues, forming, near its source, a little lake of water, in the middle of a fine field of grafs. When Paul was born, I made a present to Margaret of an Indian cocoa-nut which had been given me, and which she planted on the borders of this lake, intending that the tree might one day serve as an epoch of the birth of her son. In imitation of her example, Madame De la Tour planted another, with a similar intention, when she was delivered of Virginia. These nuts produced two cocoa trees, which formed all the records of the two families; of these trees one was called Paul's, the other Virginia's. They grew in the same proportion as the two young persons, of a height rather unequal, but, at the end of twelve years, they towered above the cottages. Already their branches were interwoven, and their young clusters of fruit hung over the bason of the fountain. Except this plantation, they had left the cavity of the rock just as nature had adorned it. On its brown and humid sides, large plants of maiden hair glistened with their green and dark stars, and tufts of the wave-leaved heartstongue, suspended like long ribbands of purpled green, floated at the pleasure of the winds. Near were beds of the

Madagascar periwinkle, the flowers of which resemble the red gilly-flower; and capsacums, the blood coloured pods of which are brighter than coral; and every where around the herb of balm, with its leaves inclosed within a heart, and the sweet basilions, with its odour of the carnation, perfumed the air. From the summit of the rugged precipices of the mountain, hung the lianes, like floating drapery, which formed on the side of the rocks large festoons of verdure. The sea birds, attracted by these peaceful retreats, resorted thither to pass the night. At the setting of the sun you might see the curlew and the sea swallow skimming along the shore, and, high in air, the black frigate and the white bird of the tropic, which, with the orb of day, abandons the solitudes of the Indian ocean.

Virginia was fond of reposing herself on the borders of this fountain, decorated with wild and sublime magnificence. She often washed the linen under the shade of the two cocoa trees; and sometimes she led her goats to this spot to feed. While she prepared cheeses of their milk, she delighted to see them browsing on the maiden hair which grew on the steep sides of the rock, and suspending themselves on one of its cornices as on a pedestal.

Paul, perceiving this to be the favourite retreat of Virginia, brought thither, from the neighbouring forest, the nests of all kinds of birds. The old birds following their young, established themselves in this new colony. At stated hours Virginia distributed among them grains of rice, millet, and maize. As soon as she appeared, the whistling blackbird, the amadaved, whose warbling is so sweet, and the cardinal, with his flame coloured plumage, left the bushes; the parroquet, green as emerald, descended from the neighbouring fan palms; the partridge ran along the grass; all hastened, in variegated groups, like a brood chicken, to her very feet; and she and Paul amused themselves with their sports, their repasts and their loves.

Amiable children, thus passed your early days in innocence and the practice of benevolence! How often, on this very spot, have your mothers, folding you in their arms, given thanks to heaven for the consolation which your opening virtues were preparing for their old age, while already they enjoyed the satisfaction of seeing you entering upon life under the most happy auspices! How often, under the shade of these rocks, have I partaken with them of your rural repast, by which no animal was deprived of life! Gourds, filled with milk, fresh eggs, cakes of rice, served up on the leaves of the banana tree, baskets loaded with mangoes, oranges, dates, pomegranates, and pine apples, furnished at once the most wholesome nourishment, the most agreeable colours, and the most delicious juices.

Their conversation was as sweet and innocent as their repasts. Paul frequently talked of the labours of the day, and of those of the morrow. He was always meditating some plan of accommodation for their little society. Here he discovered that the paths were incommodious; there, that the family were indifferently seated; and sometimes the young arbours did not afford sufficient shade, and Virginia would be more comfortable in another situation.

In the rainy season, the two families assembled together in the cottage, and employed themselves in weaving mats of grass, and making baskets of bamboo. You saw displayed along the wall, in the most perfect order, rakes, hatchets and spades; and, close by these implements of agriculture the productions which were the fruit of their labour; bags of rice, sheaves of corn, and bunches of bananas. Luxury is usually the concomitant of abundance, and Virginia, assisted by the instructions of Margaret and her mother, amused herself with preparing sherbets and cordials, with the juice of the sugar cane, the orange, and the citron.

When night arrived, they supped together by the glimmering light of a lamp; after which Madame De La Tour

or Margaret related the histories of travellers lost during the night in those forests of Europe, which are infested by robbers, or of the shipwreck of some vessel driven by the tempest on the rocks of a desert island. On hearing these melancholy recitals, the hearts of the children were awakened to sensibility, and they begged of heaven that they might one day enjoy the felicity of exercising the duties of hospitality to such unfortunate sufferers. The two families only separated to take their rest, and parted at night impatient to meet in the morning. Sometimes they were lulled to sleep by the noise of the rain rushing in torrents on the roof of their cottages, and sometimes by the roaring of the winds, which conveyed to their ears the distant murmuring of the billows which broke upon the shore. Then they blessed God for their personal security, the sentiment of which was heightened by that of remote danger.

Occasionally Madame De La Tour read aloud to the company some interesting story of the Old or New Testament. They reasoned but little on the subjects of those sacred books; for their theology consisted wholly in sentiment, like that of nature, and their morality in active benevolence, like that of the gospel. They had no particular days devoted either to religious mirth, or religious melancholy. Every day was to them a holiday, and every thing that surrounded them a divine temple, in which they incessantly adored an infinite intelligence, the friend and benefactor of mankind. From a sentiment of confidence in a Supreme Power, they were filled with consolation as to the past, with fortitude for the present, and with hope for the future. Thus, compelled by misfortune to return to a state of nature, these women had unfolded in their own hearts, and in the hearts of their children, those feelings which are natural to the mind, and which are our best support under the pressure of calamity.

But as clouds will sometimes arise, which cast a gloom over the best regulated tempers, whenever melancholy took possession of any member of this little society, the rest endeavoured to dissipate painful ideas rather by sentiment than by reflections. On such occasions, each exerted their particular character: Margaret displayed her gaiety; Madame De La Tour employed her mild theology; Virginia her tender caresses; Paul his frankness and cordiality. Even Mary and Domingo contributed their share of consolation: they sympathised with those who grieved, and with those who wept they shed tears. Thus weak plants interweave their boughs in order to resist the violence of the tempest.

During the fine season, they went every Sunday to the church of the Shaddock Grove, the steeple of which you see below in the plain. Some of the wealthy inhabitants came in their palanquins to the same church; and had sometimes wished to form acquaintance with these happy families, and engage them in parties of pleasure. But these offers they civilly declined, aware that when those who are in affluence court the society of the obscure, it is for the pleasure of having companions who will flatter their follies and their vices. They avoided, with equal circumspection, an intimacy with the lower order of planters, who are generally coarse in their manners, and addicted to envy and scandal. By the first they were looked upon by the one as timid; and by the other as proud; but their reserved behaviour was accompanied with such sweetness of demeanour, especially to persons in distress, that they insensibly acquired the respect of the rich, and the confidence of the poor.

After service the poor often come to require some kind office at their hands. Sometimes it was a person in difficulty who wanted to be advised; sometimes a child importuned them to visit its sick mother in the neighbourhood. They generally took with them remedies for the ordinary diseases of the climate, and they administered these remedies with a

grace, that is sure to give a value to the smallest services. But they chiefly succeeded in removing the disorders of the mind, so oppressive in solitude, and particularly when labouring under an infirm state of body. Madame De La Tour spoke with such sublime confidence of the Deity, that the sick, while listening to her, believed him to be present.

Virginia frequently returned from these visits with her eyes bathed in tears, but her heart full of satisfaction, that she had had an opportunity of doing good. She it was who prepared the medicines, and the pleasure also was her's to administer them.

After those charitable visits, they sometimes extended their walk to the valley of the Sloping Mountain, as far as my habitation, where I had prepared dinner for them, on the banks of the little river which glides by my cottage. I procured on such occasions, some bottles of old wine, in order to enliven the gaiety of our Indian repasts, by the pleasant and cordial productions of Europe. Sometimes we appointed a meeting on the sea-shore, at the mouth of some small rivers, which, in this part of the island, are scarcely larger than brooks. We carried with us from the plantation our vegetable provision, to which such supplies were added as were furnished by the ocean. We fished along the shore for cabots, zoophites, lobsters, crabs, shrimps, urchins, oysters, and shell-fish of every kind. Situations the most terrible frequently afforded us the most tranquilizing pleasures. Sometimes, seated on a rock, under the shade of a velvet sun-flower, we contemplated the billows of the main, rolling on in succession, and breaking under our feet with a deafening noise. Paul, who was an expert swimmer, would sometimes, playing with the waves, advance to meet them, and at their approach, would turn again towards the shore, the foaming torrent pursuing him upon the sands; but Virginia, when she saw him in this

situation, was alarmed, and expressed her disapprobation of such hazardous amusements.

Our repasts were succeeded by the songs and dancing of the two young people. Virginia sung the felicity of a rural life, and the wretchedness of those who were prompted by avarice to encounter the perilous ocean, rather than cultivate the earth, and enjoy its benefits in peace and tranquillity. Sometimes, in imitation of the negroes, she would perform with Paul a pantomime. Pantomime is the first language of man, and is practiced among all nations. It is so natural and expressive, that the children of Europeans learn it from the negroes with the utmost facility. Virginia, recollecting among the histories which her mother had read to her, those by which she had been most affected, represented the principal events with astonishing simplicity. Sometimes, at the sound of Domingo's tamtam, she made her appearance upon the turf, with a pitcher on her head, and advanced with timid steps towards the source of a neighbouring fountain, to draw water. Domingo and Mary, personating the shepherds of Midian, obstructed her passage, and feigned to repel her. Paul then flew to her assistance, beat off the shepherds, filled Virginia's pitcher, and, placing it upon her head, bound her brows at the same time with a wreath of the scarlet flowers of the periwinkle, which heightened the delicacy of her complexion. Then, joining their innocent sports, I assumed the character of Raguel, and bestowed on Paul my daughter Zephora in marriage.

At another time, she represented the unfortunate Ruth, returning to her country, a widow and in poverty, where, after her long absence, she finds herself as a stranger in a foreign land. Domingo and Mary were the reapers; Virginia followed their steps, gleaning, as she went, a few ears of corn; Paul, with a patriarchal gravity, interrogated her, and she, with a timid and faltering voice, answered his

questions. Soon, however, touched with compassion, he granted an asylum to innocence, and the rights of hospitality to misfortune. He filled her apron with plenty, and brought her before us, as before the elders of the city, declaring that he would take her to wife, notwithstanding the indigence of her circumstances. At this scene, Madame De La Tour, calling to mind the desolate state in which she had been left by her relations, her widowhood, and the kind reception she had met with from Margaret, succeeded now by the hope of a happy union between their children, could not refrain from weeping; and the same remembrance of good and evil, our hearts catching the infection, drew from the eyes of all, those delicious tears, which have their mingled source in sorrow and in joy.

These dramas were exhibited so true to nature, that you might have fancied yourself transported to the plains of Syria or of Palestine. We were not unfurnished with either decorations, lights, or an orchestra, suitable to such a representation. The scene was usually placed in some glade of the forest, the openings of which formed around us numerous arcades of foliage, beneath which we were sheltered from the heat during the whole day; but when the sun had descended to the horizon, its rays, broken by the trunks of the trees, diverged among the shadows of the forests, in long lines of light which produced the most majestic effect. Sometimes its complete disk appeared at the extremity of an avenue, spreading a dazzling lustre. The foliage of the trees, illumined from beneath with its saffron rays, glowed with all the vivid colours of the topaz and the emerald. Their brown and mossy trunks appeared transformed into columns of antique bronze, and the birds which had retired in silence to their leafy retreats to pass the night, surprized at so early a morning, saluted the luminary of the day with a thousand carols.

The night often overtook us amidst these rural entertainments; but the purity of the air and the mildness of the climate, admitted of our sleeping in the woods without apprehension from the weather, and equally free from molestation from robbers. In the morning each returned to his cottage, and found every thing precisely as it had been left. At that time, when commerce had not entered the island, there was so much simplicity and good faith, that the doors of many houses had no fastening, and a lock was an object of curiosity to the majority of the natives.

There were certain days which Paul and Virginia, considered as days of particular festivity, and these were the birth days of their mothers. Virginia never failed on the eve of these days to prepare some cakes of wheaten flour, which she sent to the poor white inhabitants, who, born in the island, had seldom tasted of the bread of Europe. Unassisted by the negroes, they were reduced to the necessity of subsisting on maize, in the midst of the woods, and they possessed, to support them under their poverty, neither the stupid insensibility, which is the concomitant of slavery, nor the courage, which is inspired by education.

These cakes were the only presents which could be spared from the provision of the house; but they were bestowed with a kindness which enhanced their value. The business of distributing them devolved upon Paul, and the families to whom they were given were invited to come on the morrow and spend the day at the cottages of the enclosure. When the guests arrived, there was seen among them, perhaps, a mother, with two or three daughters, pale and emaciated, and so timid that they dared not look up; but, from the enchanting familiarity of Virginia, they were soon at their ease; she brought them a variety of refreshments, which had each some particular circumstance to recommend it. One was made by Margaret, another by her mother, and her brother himself had gathered the fruit on

his favourite tree. She prevailed upon Paul to dance with them : and till she saw them content and happy she could not be at ease. She wished them to partake of the joy of the family. " To make others happy," she would say, " is the only way to be happy oneself." When they rose to depart, she contrived they should take with them such things as appeared to have given them peculiar satisfaction, veiling the necessity of accepting her presents, under the pretext of their novelty or some similar plea. If their clothes were tattered, with the consent of her mother, she selected some of her own, and Paul was commissioned to deposit them privately at their doors. She thus did good, in the manner of the Deity, conferring the benefit and concealing the benefactor.

As to you, Europeans, tainted from your earliest infancy, by a mass of prejudices inimical to happiness, you are unable to conceive how simple nature can confer so much illumination and so many pleasures. Your minds, confined within the petty sphere of human science, soon attain the utmost term of their artificial enjoyments ; but nature and the heart are inexhaustible.

Paul and Virginia had neither clocks, nor almanacks, and were destitute alike of books of chronology, of history, and of philosophy. The periods of their lives were regulated by those of nature. They knew the hour of the day by the shadow of the trees ; the seasons, by the times when they produced their flowers and their fruits, and the years by the number of their harvests. These soft images gave an inexpressible charm to their language." " It is time to dine," said Virginia, " the shadows of the bananas are at their feet;" or " night approaches, the tamarinds are closing, their leaves." " When will you come and see us?" enquired some of her companions in the neighbourhood.—" At the time of the sugar canes," answered Virginia. " The pleasure of your company will be still sweeter than they are,"

resumed her young acquaintances. If she was asked what was her own age, and the age of Paul, "My brother," said she, "is as old as the great cocoa tree of the fountain, and I am as old as the little one: the mango trees have borne fruit twelve times, and the orange trees have exhibited their blossoms four and twenty times, since I was born." Their lives seemed to be connected with the trees, like those of the fawns and dryads. They knew no other historical epochs but the lives of their mothers; no other chronology than that of their orchards, and no other philosophy than that of doing good, and resigning themselves to the will of heaven. Of what use to these young people would have been our riches and our knowledge? Their ignorance and their wants contributed to their felicity. Not a day passed in which they did not communicate some assistance to each other, or acquire some new light. I call it light, for though mixed with error, man, in a state of purity, has no error to fear that is dangerous. Thus grew these children of nature; hitherto no care had wrinkled their brows, no intemperance had corrupted their blood, no misplaced and unhappy passion had depraved their hearts; love, innocence, and piety possessed their souls, and these ineffable graces daily unfolded themselves in their features, their attitudes and their motions. Still in the morning of life they possessed all its blooming freshness. Such in the Garden of Eden, appeared our first parents, when, coming from the hands of the Creator, they beheld, approached, and conversed with each other, like brother and sister. Virginia was gentle, modest, and confiding, as Eve; Paul, like Adam, united a manly stature with all the simplicity of a child.

Sometimes, when alone with Virginia, as he has since a thousand times told me, he used to say to her, on his return from labour, "When I am weary, the sight of you revives me. When, from the summit of the mountains I perceive you below in the valley, you appear in the midst of our

orchards like an opening rose bud. When you are returning to the habitation of our mothers, the partridge running to meet its young, has a form less beautiful, and a step less light. If I lose you among the trees I have no need to seek you in order to find you again: there remains for me some trace of you which cannot be described in the very air through which you have passed, and on the grass upon which you have stepped. When I approach you, all my senses are delighted. The azure of heaven is less charming than the blue of your eyes, and the warbling of the amadavid less sweet than the music of your voice. If I touch you, pleasure thrills through all my veins. Do you remember the day when we crossed the river of the Three-breasted Mountain? I was tired when I arrived on its banks, but as soon as I had taken you on my shoulders, I seemed to have wings like a bird: Tell me, by what charm have you thus enchanted me? Is it by your understanding? Our mothers have more than either of us. Or by your fondness? They embrace me much oftener than you. It is then by your benevolence. I shall never forget how you walked barefooted to the Black River, to ask pardon for a poor fugitive slave. Take, my beloved, this flowery branch of citron, which I have gathered for you in the forest; you will place it at night by your bed. Eat this honeycomb, which I have taken for you from the top of a rock. But first recline upon my bosom, and I shall be refreshed."

Virginia replied, "O, my dear brother! the rays of the morning sun on the summits of these rocks, afford me less delight than your presence. I love my mother, I love yours: but when they call you son, I love them a thousand times more. The caresses they bestow on you, I feel still more sensibly than those which I receive from them myself. You ask me, Why you love me? All creatures that have been brought up together love each other as we do. Look at our birds reared in the same nest, they love like us; they are

always together, as we are. Hark! how they call and answer from the different trees. So, when the echoes bring to my ear the notes of your flute from the mountain top, I repeat them in the bottom of the valley. You were ever dear to me; but above all since the day that, for my sake, you would have fought with the master of the slave. Often have I since said to myself, my brother has a kind and generous heart; but for him, I should have died with terror. I pray daily for my mother and yours; for you, and our poor domestics; but when I pronounce your name, my devotion seems to increase. I ask so earnestly of the Almighty that no evil may befall you! Why do you go so far, and climb to such heights, to find fruits and flowers for me? Have we not enough in our garden? How you have fatigued yourself; you are overcome with heat!" And with her little white handkerchief, she wiped his forehead and his cheeks, and rewarded him with her innocent caresses.

For some time past, however, Virginia had felt herself agitated with sensations which she could not define. Her fine blue eyes lost their lustre, the freshness departed from her cheek, and her frame was seized with an universal languor. Serenity no longer sat upon her forehead, nor did the smiles play upon her lips. She was gay without joy, and dejected without vexation. She forsook her innocent sports, her pleasing employments, and even the society of her beloved family. She wandered in the most solitary places, seeking rest and finding none. Sometimes, at the sight of Paul, she ran playfully towards him, but the moment she was about to accost him, an unaccountable embarrassment seized her, her face was covered with blushes, and her eyes dared no longer meet the eyes of her brother. "The rocks are covered with verdure," said Paul, "the birds begin to warble when they see you; every thing is gay around you, and you alone are sad." He endeavoured to cheer her with caresses; but, turning away her head,

she fled trembling to her mother. His caresses excited too much emotion in her agitated heart. But Paul could not understand the meaning of those new and extraordinary caprices.

Misfortunes seldom come singly. One of those summers which sometimes desolate the lands situated between the tropics, extended its ravages to this island. It was about the end of December, when the sun in capricorn scorches, with his vertical fires, the whole Isle of France for three weeks together: the south-east wind which blows there almost all the year, was sunk to a dead calm. Vast columns of dust, which had risen from the highways, hung suspended in the air. The ground was every where split and divided in gaping chasms; the grass was wholly burnt up; hot exhalations issued from the sides of the mountains, and the rivulets were without water. No cloud arose out of the sea; but red vapours during the day, ascended from its plains, and appeared at sun-set like the flames of a vast conflagration. Even the night diffused no freshness over the heated atmosphere. The orb of the moon, rising in blood in a misty horizon, was of enormous magnitude. The languid flocks on the sides of the mountains, stretching out their necks and panting for air, made the vallies resound with their lowings and cries. Even the Caffrarian keeper who conducted them, was prostrate upon the ground, in search of coolness; but the soil was every where in the same burning state, and the stifling air resounded with the buzzing noise of insects, who sought to assuage their thirst in the blood of animals and men.

On one of these sultry nights, the unhappy Virginia felt all the symptoms of her malady redouble. She was restless and agitated. She got up, she returned again to her bed, but could find in no attitude either slumber or repose. At length, by the light of the moon, she arose and walked towards the fountain. Notwithstanding the drought its

spring still flowed, or rather dripped in silvery threads down the dusky sides of the rock. She plunged into its bason; and, refreshed by the coolness of its water, a thousand soothing ideas presented themselves to her mind. She recollected that, in the days of infancy, her mother and Margaret amused themselves with bathing Paul and her in this very spot; and that Paul afterwards, appropriating this bath to her sole use, had widened its bed, covered the bottom with sand, and planted its borders with herbs and sweet-smelling shrubs, the most delicious of the island. Reflected through the water upon her naked arms and bosom, she perceived the two palm trees which had been planted at her birth and at the birth of her brother, and which now interwove above her head, their green branches and young fruit. She thought of Paul's friendship, sweeter than the perfume of the flowers, purer than the water of the fountain, stronger than the intertwining palm trees, and she sighed. But in the still hour of the night, and in this profound solitude, thoughts like these increased only the passion that devoured her; and she flew affrighted from those dangerous shades, and from those waters, to her hotter than the torrid sun beam, and hastened to her mother, in order to find refuge from herself. A thousand times, wishing to disclose her anguish, she pressed her hands between her own; a thousand times she was on the point of pronouncing the name of Paul, but her heart refused utterance to her lips; and, reclining on the bosom of her mother, she could only bedew it with her tears.

Madame De La Tour, though she knew the cause of her daughter's emotion, and had observed her growing passion, did not think it proper to speak to her upon the subject. "My child," said she to her, "address yourself to God. He disposes of health and life as he pleases. If he tries you now, it is to recompense you hereafter. And remember that we are placed on earth only to exercise our virtues."

At length the excessive heat exhaled a moisture from the sea, which spread over the island like a vast canopy. It was attracted by the summits of the mountains, while, at intervals, streaks of fire issued from their cloud-capt peaks. Shortly after, the most tremendous thunder reverberated through the woods, the plains, and the vallies. The rain fell from the heavens in cataracts. Foaming torrents rolled down the sides of this mountain; the bottom of this valley was transformed into a sea; its platform, on which the cottages were built, a little island in the midst of it, and its entrance a sluice, through which rushed, with impetuosity, the roaring waters, earth, trees, and rocks.

The two trembling families, assembled in the cottage of Madame De La Tour, the roof of which cracked horribly from the struggling winds, addressed their prayers to God. The doors and window-shutters were fastened, yet so vivid and so frequent were the flashes of lightning, that every object was distinctly seen through the jointed beams. The intrepid Paul, accompanied by Domingo, went from one cottage to the other, notwithstanding the fury of the elements, driving stakes in some places, and putting buttresses in others, to secure the buildings; and only returning to the family to calm their fears with the hope of a speedy cessation of the storm. In reality, towards the approach of evening it ceased; the trade-winds from the south-east resumed their usual course; the heavy clouds were driven to the north-west, and the setting sun burst forth in the horizon.

The first wish of Virginia was to visit the spot called her *Repose*. Paul approached her with a timid air, and offered the assistance of his arm, which she accepted with a smile, and they proceeded together from the cottage. The air, a few hours before impervious to the eye, was cool and translucent; the mountains steamed with a light vapour, and were whitened here and there by the foam of the torrents, which were

now ceasing to flow. The garden was entirely destroyed by the channels which the floods had worn ; the roots of most of the fruit trees were laid bare, heaps of sand covered the slips of meadow, and the bath of Virginia was choked up. The two cocoa trees, however, were still standing, and still retained their rich verdure ; but they were no longer surrounded with turf, or arbours, or birds, except a few amadavids on the summit of the neighbouring rocks, lamenting in plaintive notes the loss of their young.

Moved at the sight of this desolation, Virginia exclaimed Paul, " You brought birds hither, and the hurricane has destroyed them ; you planted this garden, and it is now a waste ; every thing on earth perishes : is is heaven only which is unchangeable."—" Oh ! then," replied Paul, " that I had some heavenly gift to bestow upon you ! But, alas, I possess nothing even upon earth." " Yes," replied Virginia, blushing, " you have the picture of Saint Paul." Scarcely had the words escaped her, than her brother flew to his mother's cottage to fetch it. This picture was a small miniature of Paul, the Hermit, which Margaret regarded with particular veneration. She had long worn it round her neck while a girl, but when she became a mother, she placed it round the neck of her child. It had even happened that, while pregnant, and abandoned by the whole world, by contemplating continually the image of this holy recluse, her offspring had contracted, or at least so she fancied, a strong resemblance to this revered object. She was therefore induced to bestow the same name upon her son, and to give him for his patron, a saint that had passed his life remote from the snares of man, by whom she had been first betrayed and then deserted. When Virginia received the miniature from the hands of Paul, she said with emotion, " While I live, my dear brother, this picture shall never depart from me. I will keep it as a remembrancer, that you gave me the only property you had in the world." At

this burst of friendship, this unexpected return of familiarity and tenderness, Paul would have clasped her in his arms, but light as a bird, she fled, leaving him astonished, and unable to account for a conduct so extraordinary.

Meanwhile, Margaret said to Madame De La Tour, "Why do we not marry our children? They have an extreme passion for each other, though my son does not yet know its meaning: but when nature shall speak more plainly to him, may we not have every thing to fear." Madame De La Tour replied, "They are too young, and too poor. What grief would it occasion us should Virginia bring into the world unfortunate children, whom her strength perhaps would not permit her to rear? Domingo and Mary are old and infirm. As for myself, my dear friend, in the space of fourteen years, I find my constitution very much impaired: in hot climates, age advances rapidly, especially under the pressure of sorrow. Paul is our only hope; let us wait till his constitution is strengthened, and he is able to support us by his labour. You well know, that at present we have hardly more than is necessary for our daily subsistence. But if we send Paul to the Indies for a short time, commerce would furnish him with the means of purchasing a slave, and on his return we may unite him to Virginia with more propriety; for I have no other object than the happiness of my daughter, and who can make her so happy as your son. Let us talk to our neighbour upon this subject."

They accordingly asked my advice, and I approved of their plan. "The Indian Seas are safe and delightful." I observed to them; "and if we chuse a favourable season, the voyage will be only six weeks. We will make up for him a little venture in my neighbourhood, where Paul is very much beloved. If we provide him only with some raw cotton, of which we can make no use for want of mills to dress it; some ebony which is here so common that we use it for firing, and some rosin, of which we have

such plenty in the woods, these commodities will find a market in India, though useless to us, and will sell to advantage."

I took upon myself the charge of obtaining from M. De La Bourdonaye, the necessary permission for this voyage; but I determined beforehand to mention it to Paul. But how great was my astonishment, when this young man said to me, with a degree of good sense above his age: "And why do you wish me to quit my family for this visionary project of making my fortune? Can there be any commerce more advantageous than the cultivation of the ground which sometimes yields fifty and a hundred fold? If we are to engage in trade, we can do so by carrying our superfluities to the town, without the necessity of my wandering to the Indies. Our mothers tell me, that Domingo is old and infirm, but I am young, and my strength is daily increasing. Suppose some accident should happen to them in my absence, especially to Virginia, who, at present, is far from being in health? Oh, no, no! I can never prevail on myself to leave them."

This answer embarrassed me; for Madame De La Tour had not concealed from me the rapid progress that love had made in the heart of Virginia, and her desire of separating the young couple for a few years, to prevent a too early marriage. But these were motives which, of course, I concealed from Paul.

At this juncture, a vessel, which arrived from France, brought Madame De La Tour a letter from her aunt. The fear of death, which could alone penetrate a heart so insensible, had given her other sentiments towards her niece, and induced her to alter her conduct. Recovering from a dangerous disorder which had left her in a state of weakness, from which her age rendered it unlikely she should recover, she requested her niece to return to France; or if her health would not admit of her undertaking herself so long

a voyage, to send Virginia, on whom she would bestow a good education, procure for her a suitable marriage, and leave her the inheritance of her whole fortune. She added, that the immediate compliance of her niece with this request was the only way by which she could regain her favour and protection.

This letter was no sooner read, than a general consternation prevailed through the family. Domingo and Mary began to weep: Paul, motionless with astonishment, seemed as if his heart would burst with indignation; while Virginia, her eyes fixed stedfastly on her mother, dared not utter a syllable. "And can you leave us?" said Margaret, to Madame De La Tour. "No my friend, no my dear children," replied Madame De La Tour; "I will never leave you, I have lived with you, and I mean to die with you: I have known no happiness but in your friendship; if my health be impaired, former sorrows are the cause; my heart has been pierced by the cruelty of my relations, and the loss of a beloved husband; but since that period, I have enjoyed more consolation and felicity with you in these humble cottages, than I could have hoped even from all the riches of my family in my native country." While she spoke, tears of joy bedewed the cheeks of the whole group: Paul, folding Madame De La Tour in his arms, exclaimed: "Neither will I ever quit you. I will not go to the Indies. We will all labour for you, my dear mother; and with us you shall never feel want." Of the whole society, however, the person who expressed outwardly the least joy, and who inwardly felt perhaps the most, was Virginia; for, during the remainder of the day, a complacent gaiety pervaded her conduct, and the return of her peace and tranquillity completed the general satisfaction.

The next morning at sun-rise, as they were offering up, as usual, their sacrifice of praise, which preceded their breakfast, Domingo informed them, that a gentleman on

horseback was coming towards the plantation, followed by two slaves. It was M. De La Bourdonaye. He entered the cottage, where the whole family were seated at table. Virginia had prepared, according to the custom of the country, coffee and boiled rice; to which were added, hot yams, and fresh bananas. Their only table-linen were the leaves of the plantain, and the shells of the calabash cut in two served for dishes. The governor at first expressed surprise at the humbleness of their dwelling; then, addressing himself to Madame De La Tour, he observed, that though public affairs prevented him from paying the attention he wished to the concerns of individuals, she had still strong claims to his good offices. "You have an aunt, Madam, at Paris," added he, "a lady of quality and of considerable wealth, who intends to leave you her fortune, and who expects you to return to her." Madame De La Tour replied, that the state of her health would not permit her to undertake so long a voyage. "Your daughter, however," resumed M. De La Bourdonaye, "young and charming as she is, you will not have the injustice to deprive of so noble an inheritance; and I will not conceal from you, that your aunt has exerted her influence to oblige you to comply with her wishes, and, that I have received letters on the subject, authorizing me, if necessary, to exert my authority to that effect: but, as I only wish to employ my power for the purpose of rendering happy the inhabitants of this colony, I hope that I shall gain your consent to this sacrifice, which is but for a few years, and upon which your daughter's fortune and establishment, and your own welfare entirely depend. For what purpose do we come to these islands? Is it not in the desire of acquiring a fortune? And will it not be more agreeable to return, and find it in your own country already acquired?"

He then placed upon the table a bag of piastres, which had been brought by one of his slaves. "This

money," added he, "is remitted by your aunt, to defray the expence attending the necessary preparations for the young lady's voyage." He concluded, by gently reproaching Madame De La Tour, for not having applied to him when she needed his assistance; and at the same time applauded the noble magnanimity of her mind. Paul upon this said to the governor, "My mother did apply to you, Sir, and was coldly received." "Have you then another child, Madam?" said M. De La Bourdonaye to Madame De La Tour.—"No, Sir," she replied, "this is the son of my friend, but he and Virginia are our common property, and equally dear to us both." "Young man," said the governor, addressing himself to Paul, "when you have acquired more experience of the world, you will know that it is the misfortune of men in place to be deceived, and that intriguing vice often obtains what ought to be bestowed on modest merit."

On the invitation of Madame De La Tour, M. De La Bourdonaye seated himself by her at the table, and breakfasted, in the manner of the Creoles, upon coffee mixed with rice boiled in water. He was charmed with the order and neatness that prevailed in the little cottage, the interesting union of the two families, and the zeal and attachment of their old domestics. "I can discern only wooden furniture," said he, "but I find serene countenances and hearts of gold." Paul, delighted with the affability of the governor, said, to him, "I wish, Sir, to be your friend; you are a good man." M. De La Bourdonaye received with pleasure this insular compliment, and taking Paul by the hand, assured him that he might depend upon his friendship.

After breakfast, he took Madame De La Tour aside, and informed her, that an opportunity offered of sending her daughter to France, by a vessel which was nearly on the point of sailing; and, that he would recommend her to the

care of a lady, a relation of his own, who would be a passenger. At the same time, he represented the impolicy of sacrificing the prospect of an immense fortune to the pleasure of her daughter's company for a short period : adding, as he left her, " Your aunt cannot live more than two years, as her most intimate friends have assured me : think of it, therefore, seriously : fortune is not always at our command. Consult your friends : you will find every person of good sense to be of my opinion." Madame De La Tour told him, that, as she had no wish upon earth but the happiness of her daughter, she should leave the determination of the voyage entirely to her own inclination.

Madame De La Tour was not sorry at finding a pretext for separating Paul and Virginia for a short time, the more effectually to secure their mutual felicity at a future period. Accordingly, she said to her daughter in private, " My dear child, our servants are now old ; Paul is still very young ; age is stealing upon Margaret, and I am myself already infirm : if I should die, what would become of you, destitute of fortune, in the midst of these deserts ? You would be left alone, with no one to assist you, and would be obliged to labour continually, in order to support a wretched existence. This idea overwhelms me with grief." Virginia answered, " God has appointed us to labour : you have taught me to submit to the task, and to bless him every day. Hitherto he has not forsaken us, nor will he ever forsake us. The unfortunate are his peculiar care. How often, my dear mother, have you told me so ?—I cannot resolve to leave you." Madame De La Tour replied with much emotion, " I have no other view, but to render you happy, and to marry you one day to Paul, who is not your brother : consider, therefore, that his fortune also depends upon you."

A young girl in love supposes that her infant passion is concealed from every eye. She spreads over her eyes the

veil which she has spread over her heart ; but when it is raised by a friendly hand, the secret inquietudes of her bosom are suddenly poured forth, and the gentle soothings of confidence succeed to the reserve and mystery in which the oppressed heart had enveloped its feelings. Virginia, affected by this new proof of her mother's tenderness, related to her, how cruel had been the struggles she had experienced, and which heaven alone had witnessed; declared that she saw the hand of Providence in the consolation of a tender mother, who approved of her attachment, and would guide her by her counsels ; and that, being now strengthened by such support, every thing induced her to remain where she was, without anxiety for the present, and without apprehension for the future.

Madame De La Tour, perceiving that this confidential conversation had produced an effect altogether different from what she had expected, said to her, " My dear child, I have no longer the wish to constrain your inclinations : consider the matter at your leisure ; but conceal your feelings from Paul : it is dangerous to confess to a lover how much he is beloved."

Towards evening, when Madame De La Tour and Virginia were again together, their confessor, who was a missionary in the island, entered the room, having been sent by the governor. " My children," said he, as he entered, " Heaven be praised ! there is wealth in store for you ; you will now be rich ! You will have the means of gratifying your benevolent feelings, by administering assistance to the wretched. I know what the governor has said to you, and what you have answered. Your health, my good Madam, obliges you to remain here ; but you, my child, have no excuse. We must obey the will of Providence, and comply with the demands of our aged relations, even though they were unjust. It is a sacrifice, indeed, but it is the order of God. He devoted himself for us, and it is our duty to follow his example, and devote ourselves for the good of

our family. Your voyage to France will have a happy termination. You will go, my dear child, I am sure ; it is impossible you should refuse." Virginia, with downcast eyes, and trembling as she spoke, answered, " If it is indeed the command of God that I should go, I will make no resistance. Let the will of God be done !" and she burst into tears.

The missionary left them, and hastened to the governor with the news of his success. In the mean time Madame De La Tour sent Domingo to me, intreating me to come to her, as she wanted to consult upon Virginia's departure. I was of opinion that she ought not to go. I consider it as a principle of happiness, that the advantages of nature should always be preferred to those of fortune, and that we should never seek at a distance for what we may find within our own bosoms. I extend these maxims to all cases, without a single exception. But what could be expected from my moderate councils, when opposed to the illusions of a splendid fortune, and my inartificial reasoning, contradicted by the prejudices of the world, and by an authority which Madame De La Tour considered as sacred ? This lady had only consulted me from a sentiment of respect ; and had in reality ceased to deliberate the moment she heard the decision of her confessor. Even Margaret, who, notwithstanding the advantages likely to accrue to her son from Virginia's fortune, had warmly opposed her departure, no longer objected. As for Paul, ignorant of their proceedings, but alarmed at the secret conversations of Madame De La Tour and her daughter, his mind was tormented with the most gloomy forebodings. " Surely," said he, " they are plotting against my peace ; or they would not," he added, " be so careful of concealment."

As soon as the report was spread through the island, that fortune had visited these solitudes, merchants of every description were seen hastening hither with their commodities,

and displaying in these humble cottages the richest stuffs of India, the fine dimities of Gondelore, the handkerchiefs of Pellicate and Mufsulapatan, the plain, striped and bordered muslins of Dacca, transparent as the day. These merchants unrolled the gorgeous silks of China, white satin damasks, others of grafs-green, and bright red ; rose-coloured taffetas, satins in profusion, pelongs and gauze of Tonquin, some plain, some decorated with flowers ; white and yellow nankeens ; and even the calicoes of Madagascar.

Madame De La Tour wished her daughter to purchase whatever she liked ; examining, however, herself, the quality and price of the goods, that the merchants might not impose upon her ; and Virginia made choice of what she thought would be agreeable to her mother, to Margaret, and to Paul. " This," said she, " will serve for furniture, and that will be useful to Domingo and Mary:" in short, the bag of piastres was emptied before she thought of her own wants ; so that what was necessary for herself was afterwards collected from the presents which she had made to the family.

Paul, overwhelmed with grief at the sight of these gifts of fortune, which presaged the departure of Virginia, came a few days after to my habitation.—" My sister is going," said he, with a tone of dejection ; " preparations are already making for her voyage. Come over, I entreat you, to our cottage, and use your influence with her mother and mine, to prevent it." I yielded to his entreaties, though convinced that my representations would be ineffectual.

If Virginia had appeared to me beautiful in her coarse blue cloth of Bengal, with a pink handkerchief tied round her head, how much was her beauty improved when decorated with the graceful ornaments worn by the ladies of this country ! She was dressed in white muslin, lined with rose coloured taffeta. Her tall and elegant figure was displayed to advantage by her corset, and the lavish profusion of her

light hair was so gracefully displayed as to give additional charms to her virgin countenance; her fine blue eyes had assumed a soft cast of melancholy, and the agitation of her heart from the struggles of passion, gave to her complexion a vermilion tint, and to her voice a tone of emotion. The very contrast of her elegant dress, which it seemed irksome to her to wear, rendered her dejection the more interesting, and it was impossible to look at, or hear her, without being moved. Paul became every day more and more melancholy, till at length Margaret, afflicted at her son's situation, took him apart, and thus addressed him: "Why, my son, do you feed yourself with false hopes, which will only serve to render the disappointment of them the more bitter? It is time I should disclose to you the secret of your life and of my own. Mademoiselle De La Tour is related on the side of her mother to a family of rank and fortune in France, while you are only the son of a poor peasant girl, and what is worse you are illegitimate."

This expression was new to Paul, and he enquired eagerly its meaning; she replied, "you had no lawful father; when I was a girl, betrayed by love, I was guilty of a weakness, of which you are the offspring. My error deprived you of the protection of your father's family, and my flight that of your mother's. Unfortunate boy! You have no relation in the world but myself." And she burst into tears. Paul, folding her in his arms, exclaimed, "Oh, my dear mother, since I have no relation but you, I will love you the more. But what a secret have you revealed to me! I now see the reason why Mademoiselle De La Tour for these two months has avoided me, and what has determined her to leave us. Alas! I perceive too well that she despises me!"

However, the hour of supper being arrived, they sat down together at table, but, agitated with different passions, they ate little, and talked still less. Virginia first retired, and

came to sit upon the platform, where we now are placed: Paul soon followed, and seated himself by her side. For some time a profound silence prevailed. It was one of those delicious nights, so common between the tropics, and of which no pencil can depict the beauty. The moon appeared in the midst of the firmament, lightly enveloped with a cloudy curtain, which her beams gradually dispersed. Her light insensibly diffused itself over the mountains of the island, and their peaks glittered with a silvery verdure. The breath of the winds was suspended; and, in the woods, at the bottom of the vallies, and at the tops of the rocks, the soft cry and gentle murmurs of the birds, carefssing each other in their nests, and exulting in the brightness of the night, and the serenity of the atmosphere, stole upon the ear. The hum of the very insects was heard in the grass; the stars sparkled in the heavens, and their trembling and livid orbs were reflected in the bosom of the ocean. As Virginia's eyes were wandering over the vast and gloomy horizon, distinguishable from the bay of the island, by the red fires in the fishing boats, she perceived, at the entrance of the harbour, a light and a shadow. These were the watch light and the body of the vessel in which she was to embark for Europe, and which, ready to set sail, lay at anchor, waiting for the wind. This spectacle awakened all the sorrows of her heart, and she turned aside her head, to hide from Paul the current of her tears. Madame De La Tour, Margaret, and myself were seated at a little distance from them, under the shade of some banana trees; and, from the stillness of the night, we could distinctly hear their conversation, which I have not forgotten.

Paul said to her, "You are going, I understand, in three days. Do the dangers of the sea, then, at which you have so often been terrified, excite in you no apprehension?" "I must fulfil my duty," replied Virginia, "and my duty is to obey my relations." "You leave us," said Paul,

"for a relation at a distance, and whom you have never seen." Alas!" cried Virginia, "had I been permitted to follow my inclinations, I would have remained here for ever; but my mother will not consent, and my confessor has told me, that it is the will of God I should go, and that life is a trial. Oh! it is a trial indeed!"

"What," replied Paul, "are there so many reasons in favour of your going, and not one to induce you to stay. Alas! there is one reason for your departure which you have not mentioned. The attractions of wealth are powerful. You will soon find in the new world another on whom to bestow the name of brother, by which now you no longer address me; you will find this brother among your equals, among those who have riches and birth; gifts which I have not to offer you. But where can you go in order to be happier? On what country can you land, dearer to you than that which gave you being? Where can you find a society more amicable than the society of this plantation, by whom you are so much beloved? How can you exist without the caresses of your mother, to which you have been so long accustomed? What, indeed, will become of that mother herself, already advanced in life, when she no longer sees you by her side, at her table, in the house, and in her walks, where you used to be her support? What will become also of mine, who is as fondly attached to you as your own? How shall I give them consolation when I see them weeping for your absence? Cruel girl! I speak not of myself, yet what will become of me, when in the morning I shall no more see you, when evening will come and will not unite us, and when I shall gaze at the two palm trees, planted at our birth, and which have so long been the witnesses of our mutual affection? Ah! since a new destiny attracts you, since you will seek a country distant from your own, and other possessions than those of the fruit of my labour; allow me to accompany you in the vessel which is to carry you to Europe. I will en-

courage you in the midst of those tempests, at which you are so terrified even on shore. I will lay your head on my bosom. I will warm your heart upon my own; and, in France, where you are going in search of fortune and of greatness, I will attend you as your slave. Happy only in your happiness, you will find me even in those palaces where I shall see you cherished and adored, you will see me sufficiently rich and sufficiently noble to offer you the greatest of all sacrifices, by dying at your feet."

His voice faltered, from the violence of his emotion, and he ceased to speak; and we heard that of Virginia, which, broken by sobs, replied to him in these tender accents: "It is for you I go; for you, whom I see every day bowed down with the labour of supporting two infirm families. If I have embraced this opportunity of acquiring wealth, it is only to return you a thousand-fold the good which you have done us. Can there be any fortune worthy of your friendship? Why mention to me your birth? Ah! were it even possible that another brother should be offered me, could I choose any but you? Oh, Paul! Paul! you are far dearer to me than a brother. What a struggle has it cost me to avoid you! I wished you to assist me in separating myself from you, till heaven should bless our union. But now I will stay or go, I will live or die, as you determine: dispose of me as you will. Unhappy, that I am! I had the fortitude to resist your caresses, but your affliction is more than I can bear."

At these words Paul seized her in his arms, and holding her locked in his bosom, exclaimed with a piercing voice, "I will go with her, nothing shall separate us." We flew to them, and Madame De La Tour said to him, "My son, if you go, what will become of us?"

With a frenzied voice and shuddering, he repeated the words—"Son!—son!—does the mother separate her children! We have both been nourished at your bosom; we have

both been reared upon your knees ; we have learnt of you to love each other ; we have said so a thousand times ; and now you would tear us asunder ! You send her to Europe, that barbarous country, which refused you an asylum, and to hard hearted relations, by whom you were abandoned. You will tell me, that I have no rights over her, that she is not my sister. Yes, she is every thing to me, riches, family, birth, my whole and only good. I know no other, we have lived under one roof, we have had but one cradle, and we will have but one grave. If she goes, I will follow her. But the governor, you say, will prevent me ! Can he prevent me from throwing myself into the sea ? Can he prevent me from swimming after her ? The sea cannot be more fatal to me than the land. As I cannot live with her, I will at least have the satisfaction of dying before her eyes, far from an inhuman mother, a being without compassion ! Oh, may that ocean, to the perils of which you expose her, withhold her forever from your arms ! May its billows, rolling back our bodies amidst the stones of the beach, give you in the death of your children a subject of eternal remorse !”

At these words I seized him in my arms, for I perceived that despair had disordered his reason. His eyes sparkled with fire ; large drops of sweat hung upon his inflamed countenance ; his knees trembled, and I felt his heart beat violently in his burning bosom.

The terrified Virginia said to him, “ Oh, my friend ! I call to witness the pleasures of our early age ; I swear by your sufferings and my own, and by all that can bind two unfortunate beings to each other, that if I remain I will live but for you, and if I depart, I will one day return to be yours for ever. I call you all to witness, you, who have watched over my infancy, who dispose of my life, who behold my tears, I solemnly vow, by that heaven which hears me, by the ocean I am going to pass, by the air I breathe, and which I have never polluted by a falsehood.”

As an icy rock upon the summit of the Appenines is softened and dissolved by the heat of the sun, so did the tumultuous passions of this young man subside at the voice of the beloved of his heart. He bent his lofty head, and a torrent of tears gushed from his eyes. His mother, weeping with him, held him in her arms, but could not speak.

Madame De La Tour, half distracted, said to me, "I can bear this no longer; my heart will break. This unfortunate voyage shall not take place. If you can, persuade my son to accompany you home. It is a week, at least, since either of these cottages have witnessed the sleep of any of its inhabitants."

I accordingly said to Paul, "My dear friend, your sister will remain. To-morrow we will speak to the governor. Meanwhile leave your family to repose, and come and pass the night at my habitation. It is late, it is midnight; the cross of the south is over the horizon."

He made no answer, but followed me in silence. After a perturbed night, he rose at day break to return to his home.

But why should I continue the recital of this melancholy story? There is never but one aspect in human life that we can contemplate with pleasure. Like the globe on which we revolve, our rapid career is only a day, and if one part of that day be visited with light, the other must be involved in darkness.

"Father," said I, "let me intreat you to finish the history which you have begun in so interesting a manner. Images of happiness, it is true, delight the fancy, but the recital of misfortunes conveys instruction to the mind. I am anxious to learn what became of this unfortunate young man."

The first object which Paul beheld on his return to the plantation was Mary, who, mounted on a rock, was steadfastly gazing at the ocean. The moment he perceived her, he called to her from a distance: "Where is Virginia?"

Mary turned her head towards her young master, and began to weep. Paul, almost frantic, altered his course, and flew to the harbour. There he learned that Virginia had embarked at day-break, that the vessel had sailed immediately, and was now no longer in sight. He then bent his steps to the plantation, which he passed without speaking a word.

Although the lofty pile behind us appears almost perpendicular, there are green platforms which divide it into so many stages, by which you may reach, through some difficult paths, that cone of hanging rocks which is called the Thumb. At the bottom of the cone is a kind of esplanade, covered with lofty trees, and so steep and elevated that it appears like a large forest in the air, encompassed with tremendous precipices. The clouds, which the summit of the Thumb continually attracts around it, supply a number of rivulets, which are precipitated to such a depth into the bottom of the valley, at the back of the mountain, that from this lofty point you are unable to hear the noise of their fall. From this spot you can discern a considerable portion of the island, and the peaks of many of its mountains; particularly Piterboth and the Three Breasted Mountain, with their vallies covered with woods. You have also an extensive view of the ocean, and can perceive even the Isle of Bourbon, which is forty leagues to the west. From this summit it was that Paul descried the vessel which was bearing his Virginia to Europe, and which now, ten leagues from the shore, appeared like a dark spot in the midst of the vast ocean. He remained for a considerable part of the day employed in contemplating this object; when it had disappeared, he still fancied that he saw it; and when he found that it was irrecoverably lost in the thick vapour of the horizon, he seated himself in this desolate spot, for ever beaten by the winds, which agitate continually the tops of the cabbage and gum trees, and the loud and hollow murmurs of which,

similar to the deep and distant tones of an organ, inspire a profound melancholy.

It was there I found Paul, his head leaning against the rock, and his eyes rivetted to the ground. I had followed him, watching his steps, since sun-rise, and I now, with much difficulty, prevailed on him to descend and return to his family. Arrived at the plantation, his first impulse, the moment he cast his eyes on Madame De La Tour, was to reproach her bitterly for having deceived him. She informed us, that a favourable breeze having sprung up about three in the morning, and the vessel being ready to sail, the governor, attended by his general officers and the missionary, had come with a palanquin in search of Virginia, and that in spite of her expostulations and tears, and those of Margaret, they had carried her away, almost dying; exclaiming as they forced her in the palanquin, that it was for the good of us all. "Alas!" cried Paul, "had I bidden her farewell, I might hope for some degree of peace. I would have said to her, Virginia, if, during the time that we have lived together, a word has passed my lips that has offended you, say, before we part for ever, that you forgive me. I would have said to her, since fate has decreed our eternal separation, farewell, my dear Virginia, farewell! Though removed far from me, may you be contented and happy!"

When he saw that his mother and Madame De La Tour were weeping, "Ha!" said he to them, "you must now seek some other hand than mine to wipe away your tears." And saying this he hurried out of the house, and wandered over the plantation. To those spots which had been the favourite retreats of Virginia he resorted with a frantic eagerness. He said to the goats and kids which followed him bleating: "What do you ask of me? Alas! you will see her no more with me, you will see no more the kind hand that has fed and caressed you." He

next flew to the bower called the Repose of Virginia, and as the birds fluttered round him, he exclaimed, "Poor little birds! You too, will see her no more. You will, henceforth, fly in vain to meet her." Then perceiving Fidele running backwards and forwards in search of her, he sighed, and said, "Ah, thy pursuit is vain; though wilt never find her more!" At length he went and seated himself on the rock where he had conversed with her the evening before; and at sight of the sea, upon which he had seen the vessel disappear, he wept bitterly.

We followed him from place to place, fearing, from the agitation of his mind, some fatal consequence. His mother and Madame De La Tour conjured him, in the most affectionate terms, not to increase their affliction by his despair. At length Madame De La Tour soothed the anguish of his mind, by lavishing upon him the epithets which were best calculated to revive his hopes. She called him her son, her dear son, the destined husband of her daughter. She prevailed with him to return to the house and receive some nourishment. He seated himself at table with us; next to the place which used to be occupied by the companion of his infancy; and, as if she had still occupied it, he spoke to her, and offered her such things as he knew were most agreeable to her taste; and then, starting from his dream of fancy, he burst into tears. The amber does not shed so sweet a perfume as those things which have been touched by a beloved object. For some days therefore he amused himself with collecting together every thing which had belonged to Virginia; the last flowers she had worn; a cocoa shell, in which she used to drink; and after kissing a thousand times these relics of his friend, as if they had been the most precious treasures in the world, he hid them in his bosom. At length, perceiving that his dejection increased that of his mother and Madame De La Tour, and observing also that the necessities of the family required continual la-

bour, he began, with the assistance of Domingo, to repair the garden.

In a short time, this young man, hitherto indifferent as a Creole about every thing that was passing in the world, desired I would teach him to read and write, that he might be able to correspond with Virginia. Afterwards he wished to be instructed in geography, that he might form an idea of the country where she was to land, and in history, that he might learn what were the manners of the people among whom she was going to reside. It was the same powerful sentiment which had already improved him in agriculture, and taught him the art of laying out the most irregular spot of ground with advantage and beauty. Love was the motive in every thing; and we doubtless owe to the fond dreams of this ardent and restless passion, many of our most valuable improvements in the arts and sciences; while from its disappointments springs the philosophy which teaches us to bear the ills of life with resignation. Thus, nature, having made love the bond of union to all created beings, has rendered it the first spring of society, the first incitement to knowledge as well as to pleasure.

Paul found but little amusement in the study of geography, which, instead of describing the nature of a country, exhibits only its political divisions. History, and especially modern history, interested him as little. He only saw there general and periodical evils, of which he could not discern the cause; wars without a reason and without an object; intrigues; nations destitute of principle, and sovereigns devoid of humanity. He preferred to such studies the reading of romances, which, depicting the feelings and interests of man, sometimes represented situations similar to his own. Accordingly, no book delighted him so much as *Telemachus*, from the pictures which it delineates of a country life, and of the passions which are natural to the human heart. He read aloud to

his mother and to Madame De La Tour, those passages which affected him the most sensibly, and upon those occasions, tender recollections occurring to his mind, he frequently lost the power of utterance, and tears overflowed from his eyes. He fancied he had found in Virginia the wisdom of Antiope, with the misfortunes and the tenderness of Eucharis. Our fashionable novels, however, so full of licentious maxims and manners, impressed him with very different sensations; and when he understood that these novels displayed a just picture of European society, he trembled, not without reason, lest Virginia should become corrupted and should forget him.

Two years had nearly elapsed, and Madame De La Tour had as yet received no intelligence of her daughter, except from vague report, that she had arrived safely in France. At length, a vessel, which stopped on its way to the Indies, brought her a packet, in which was a letter, written in Virginia's own hand. Notwithstanding the caution with which this kind and affectionate child had expressed herself, that she might not wound the feelings of her friends, Madame De La Tour could easily discern that she was far from being happy. This letter depicted so naturally her situation and character, that I have retained it in my memory, and can repeat it accurately, word for word:—

“ My dear and most beloved mother,

“ I HAVE already sent you several letters written with my own hand, but, as I have received no answer, I fear they cannot have reached you. I have better hopes from this, from the precaution which I have now taken of sending you tidings of myself, and of hearing from you in return.

“ I have shed many tears since our separation,—I who had never wept before but for the misfortunes of others. My aunt was much astonished when, on my arrival, questioning me concerning my attainments, I informed her I could neither read nor write. She asked me what I had been doing since I came into the world ; and when I told her, that my whole study had been the care of the family, and obedience to you, she replied, that I had received the education of a servant. The next day, she placed me as a boarder in a large convent near Paris, where I have masters of every description, who, among other things, teach me geography, history, grammar, mathematics, and horsemanship ; but I have so little inclination for such sciences, that I make a very slow progress. I feel that I am a poor creature, and have no spirit, as they interpret the word here and are continually telling me. My aunt’s kindness, however, does not diminish, she is for ever giving me new dresses, suited to the season ; and I have two women to wait upon me, who are as well dressed as myself. She has made me assume the title of countess, but has obliged me to renounce the name of La Tour, which was as dear to me as to yourself, from what you have told me of my father, and of the sufferings he endured before he obtained you. She has substituted, however, your family name in its stead, which is also dear to me, because it was yours when a girl. As I found myself in a situation so affluent, I intreated her to send you some little supply. But how shall I repeat her answer ? Yet you have desired me always to tell the truth. She said, then, that a small sum would be of no use to you ; and that, in the simple life which you lead, a great deal would only encumber you.

“ I wished, immediately on my arrival, to have sent you tidings of me by the hand of another ; but, not being able to find here a single person in whom I could place confidence, I applied myself night and day, to reading and

writing, and Heaven, who saw my motive, no doubt assisted my endeavours, for in a short time I had acquired both. I entrusted my first letters to the ladies who wait upon me, but I have reason to suspect they delivered them to my aunt. On the present occasion, I have had recourse to one of the boarders, who is my friend, and under her address, which I send you, I shall be sure to receive your answer. My aunt has prohibited me all correspondence whatever, which might become an obstacle, she says, to the splendid advantages which she has in view for me. Nobody is allowed to see me at the grate, except herself and an old nobleman, one of her friends, who, she tells me, has taken a liking to me. I am sure I have no liking for him, nor should I, even if it were possible here I could feel a liking for any one.

“ I am surrounded with the splendor of wealth, and have not a farthing at my disposal. They tell me, that if I had the command of money, dangerous consequences might follow. Even my clothes are the property of my waiting-women, who quarrel about them before I have left them off. In the very bosom of riches, I am poorer than when I was with you; for I have literally nothing to give. When I found that the fine accomplishments they were teaching me would not procure me the power of doing the smallest good, I had recourse to my needle, of which, fortunately, you had instructed me in the use. I send you several pair of stockings of my own making, for yourself and my mamma Margaret, a cap for Domingo, and one of my red handkerchiefs for Mary. I enclose also in this packet, some kernels of the fruits of my desert, with seeds of various kinds of trees, which I gathered in the large park of the convent, during the hours of my recreation; and I have added some seeds of flowers, violets, daisies, butter-flowers, poppies, blue-bottles, and scabiouses, which are the production of the fields. In the meadows of this country the

flowers are much more beautiful than in ours, but no regard is paid to them. I am sure that you and my mamma Margaret will be much better pleased with this bag of seeds, than you were with the bag of piastres, which was the cause of our separation, and of the tears which I have since shed. What delight will it afford me, if you should one day see apple trees growing by the side of the bananas, and beech trees mixing their foliage with that of the cocoa! you will fancy yourself in Normandy, which you so much love.

" You enjoined me to tell you my joys and my sorrows. Joy I can never experience, when at a distance from you ; and as for my sorrows, I sooth them by recollecting that I am in a situation in which you thought proper to place me, in obedience to the will of heaven. My greatest affliction is, that no one here speaks to me of you, and that I am not allowed to speak of you to any one. My waiting-women, or rather, those of my aunt, for they belong to her more than to me, tell me, when I attempt to turn the conversation to objects which are so dear to me, Remember, Madam, that you are now a Frenchwoman, and, that you must forget that country of savages. Ah! sooner shall I forget myself, than the place in which I was born, and which you, my dear mother, still inhabit. It is the country where I am, that is to me the country of savages, for I live alone, without a single person to whom I can communicate those feelings of tenderness which I shall bear with me to the grave.

" I recommend to your kindness Mary and Domingo, who took so much care of my infancy ; cares Fidele for me, who found me when I was lost in the woods.

" I am,

" My dearest and best beloved mother,

" Your affectionate and dutiful daughter,

" VIRGINIA DE LA TOUR."

Paul was thunderstruck that Virginia in her letter had made no mention of him, she, by whom even the house-dog was not forgotten. He was not aware, that however long may be the letter of a woman, the sentiments dearest to her heart always come in at the end.

In a postscript, Virginia recommended particularly to Paul two kinds of seeds, those of the violet and the scabious. She gave him some instructions as to the nature and treatment of those plants, and the places in which they would be most likely to thrive. "The violet," she told him, "produces a small flower of a deep purple, which delights to hide itself beneath the bushes, but is soon discovered by its delicious fragrance." She desired him to plant the seeds along the borders of the fountain, at the foot of her cocoa tree. "The scabious," she added, "bears a flower of a more tender blue, and of a black ground spotted with white. One might fancy it to be in mourning, and for this very reason it is called the widow's flower. It is fond of desolate and rugged situations, agitated by the winds." And she requested him to sow it on the rocks, where she had conversed with him for the last time the evening before her departure; and that, for her sake, he would give to this spot the name of *The Farewel Rock*.

She had enclosed these seeds in a little purse, the texture of which was extremely simple, but which appeared to Paul of inestimable value, when he perceived a P and a V interwoven together, and knew that the beautiful hair which formed the cypher was the hair of Virginia.

The whole family listened with tears to the letter of this amiable and virtuous girl. Her mother answered it in the name of the little society, and desired her either to remain or return, as she thought best; assuring her, that happiness had been a stranger to their dwelling since her departure, and that, as for herself, nothing could console her.

Paul also wrote her a long letter, in which he assured her, that he would arrange the garden agreeably to her taste, and blend the plants of Europe with those of Africa, as she had blended the initials of their names in the embroidery of her purse. He sent her some fruit culled from the cocoa trees of her fountain, which were now arrived at perfect maturity ; telling her, that he would not add any of the other seeds of the island, in order that the desire of seeing its productions might hasten her return ; which he conjured her to do without delay, and gratify the ardent wishes of her family, and particularly his own, since he was unable to endure the pain of their separation.

Paul sowed the seeds with the nicest care, and above all, the violet and the scabious, the flowers of which seemed to have some analogy with the character and situation of Virginia, by whom they had been so emphatically recommended ; but, whether they had been injured by the voyage, or whether, which is more probable, the climate of that part of Africa was unfavourable to their growth, a very small number of them came up, and those even never attained to a state of perfection.

Envy, meanwhile, which is sure to pursue human happiness, and especially in the French colonies, soon circulated reports over the island, which gave Paul the utmost uneasiness. Some of the passengers in the vessel which had brought Virginia's letter, asserted, that she was on the point of being married, and named the nobleman of the court to whom she was about to be united : nay, some even declared, that the marriage had actually taken place, and that they had themselves been witnesses of it. These rumours, brought by one of those trading-vessels which often spread erroneous intelligence wherever they touch on their passage, Paul at first had the understanding to despise ; but, as many of the inhabitants, from an ill-natured and perfidious

dious pity, affected to condole with him on this cruel intelligence, he began to be apprehensive of its truth. Beside, in some of the romances which he had read, he had seen the vows of lovers treated as a subject of pleasantry, and knowing these books to exhibit a faithful representation of the manners of Europe, he feared that the heart of Virginia might be contaminated, and the memory of her early engagements dissipated like the dew of the morning. Thus, his acquirements tended only to render him miserable; and, what increased his apprehensions was, that several vessels had lately arrived from Europe, without bringing from Virginia the slightest remembrances.

This unfortunate young man, a prey to all the agitations of a heart on the border of despair, came frequently to see me, that, by my experience of the world, I might confirm or dissipate his tormenting doubts.

I live, as I have told you, a league and a half from hence, on the bank of a small river, which flows by the Sloping Mountain, where I pass my days in solitude, without a wife, without children, and without slaves.

Next to the felicity, so seldom to be met with, of finding a kindred mind, the situation in life which appears the least unhappy is that of living alone. Every man who has suffered under the fangs of his fellow man, seeks for solace in retirement; and even nations, rendered miserable by their opinions, their manners, or their forms of government, have produced numerous classes of citizens, entirely devoted to solitude and celibacy. Such were the Egyptians in their decline, and the Greeks of the lower empire; and such in our days are the Indians, the Chinese, the modern Greeks, the Italians, and most of the eastern and southern nations of Europe. Solitude, by removing him from the misfortunes of social life, brings man back, as it were, to his natural state of happiness. In the world, torn asunder by so many prejudices, the soul is in a state of perpetual agitation, for

ever revolving within itself a thousand turbulent and contradictory opinions, by which the members of wretched and ambitious sects are aiming at the subjection of each other. Whereas, in solitude, those extraneous illusions which disturb its peace subside, and the soul resumes the simple sentiment of itself, of nature, and of its author. Thus the muddy waters of a torrent, which lay waste the country, if they find some silent bed, remote from their course, regain their limpid clearness, and, reflect, with their own banks, the verdure of the earth, and the azure canopy of the heavens.

Solitude restores the harmony of the body, as well as that of the soul. It is among solitary classes of people that we find persons who live to the greatest age, as, for instance, among the bramins of India. Indeed I think it so essential to happiness, even in the world, that it appears to me impossible to have a permanent satisfaction in any opinions, or to regulate our conduct upon any certain principles, unless we make to ourselves a sort of interior solitude, from which our sentiments are allowed seldom to escape, and into which, the opinions of others are never suffered to enter. I do not say, however, that it is the duty of man to live entirely secluded, for he is, by his necessities, united to the whole human race; he owes his labour therefore to mankind, and he owes himself to all nature. But as God has given us organs perfectly adapted to the globe which we inhabit, feet to the soil, lungs to the air, eyes to the light, without the power of our confounding the use of these senses, he has reserved for himself, who is the author of life, the heart, which is its principal organ.

I pass my days, then, remote from men whom I have wished to serve, and by whom I have been persecuted. After having travelled over many countries of Europe, and some parts of Africa and America, I settled, at last, in this thinly peopled island, attracted by its temperature, and

its enchanting solitudes. A cottage, which I built in the forest at the foot of a tree, a little field, cleared for cultivation by my own hands, and a river which glides before my door, are fully adequate to all my wants, and all my pleasures. I have the additional enjoyment of some chosen books, which teach me to become better : they even make that world, which I have abandoned, still contribute to my tranquillity, by presenting me with pictures of those passions which render its inhabitants so miserable, and procure for me, by the comparison which I make between their condition and my own, at least a negative happiness. Like a man whom shipwreck has thrown upon a rock, I contemplate, in my solitude, the storms which are desolating the rest of the globe ; and the distant sound of the tempest seems to add to the calmness of my situation. Now that men stand no longer in my way, and I am no longer in theirs, I pity, but do not hate them. If I meet with a fellow-creature in misery, I try to sooth him by my councils, and save him from despair, as a traveller on the borders of a torrent stretches out his hand to a wretch who has fallen into it. But I have found the innocent only attentive to my voice. Nature speaks in vain to the rest of mankind ; each forms an image of her, which he invests with his own passions. They pursue through life the phantom which misleads them ; and then complain to heaven of illusions which were of their own creating. Among the number of the unfortunate, whom I have endeavoured to bring back to nature, I never found one who was not fascinated by what occasioned his misery. They all listened to me, at first, with attention, expecting that I should assist them in the acquirement of riches, or of honours ; but, perceiving that I only meant to teach them to do without these things, they pitied me for not being engaged in the same wretched pursuits, condemned my solitary style, pretended that they were the only class useful to mankind, and endeavoured to draw me

into the same vortex. But, though my heart is open to all men, my opinions are not to be biased by them. Sometimes I serve as a lesson to myself. In the present calm that I enjoy, I go over all the former agitations of my life, which I once prized so highly; fortune, patronage, fame, pleasure, and opinions, which are every where in the world the source of never-ending conflicts. I compare those men, whom I have seen so furiously contending for chimeras, and who are now no more, to the rapid currents, which foam and dash against the rocks, and then disappear, to return no more for ever. For myself I glide peaceably down the stream of time, towards the depths of futurity, which has no boundaries, and, by contemplating the present harmonies of nature, I raise myself to its author, and hope for a happier lot in some future world.

Although, in the view from my hermitage, which is in the middle of a wood, there is not that variety of objects which we see from this height, still there is sufficient beauty in the disposition of the grounds to render it interesting, especially to a man, who, like me, desires less to extend his thoughts than to revolve them in his own bosom. The river which runs before my door, passes in a straight line through the woods, so that my eye is struck as with a long canal, overshadowed with trees of various foliage, tamaracks, ebony, what we here call apple-wood, olives, and cinnamon: groves of palm trees raise their upright and naked columns to the height of a hundred feet; and their tufted tops, standing high above the rest, appear like one forest growing above another. Various sorts of lianes hang from tree to tree, and form festoons and arches of flowers, and long draperies of verdure. The aromatic gums with which these trees abound, fill the air with so rich a perfume, that the garments of a traveller retain for several hours after he has passed them the delicious fragrance; and, in the season when they produce their lavish

flowers, you would imagine them half covered with snow. Towards the end of summer, various kinds of foreign birds, impelled by an inexplicable instinct, hasten from unknown regions, and across immense oceans, to feed upon seeds of the vegetables produced in the island, and form, by the vivid colours of their plumage, the most beautiful contrasts with the verdure of the trees embrowned by the sun. Such, among others, are various kinds of paroquets, and the blue pigeon, which is called here the pigeon of Holland. All the monkey tribe, constant inhabitants of our forests, sport among the dusky branches, from which they are distinguished by their gray and greenish coats, and their black visages; some suspend themselves by the tail, swinging backwards and forwards, in the air; others leap from branch to branch, bearing their young in their arms. The report of no murderous weapon has ever frightened these peaceful children of nature. Here nothing is heard but sounds of joy, and the notes and warblings of unknown birds from the southern counties, repeated at a distance by the echoes of the forests. The river, which runs in foaming cataracts over a bed of rocks among the trees, reflects upon its limpid waters their venerable masses of shade and verdure, together with the gambols of their happy inhabitants. About a thousand paces from hence it precipitates itself over several piles of rocks, and forms in its fall a smooth sheet of water, clear as crystal, but which breaks at the bottom into frothy surges. Innumerable confused sounds are formed by these tumultuous waters, and which, dispersed by the winds, sometimes sink, and sometimes rush at once upon the ear, and produce a deafening noise, like the deep bells of a cathedral. The air, continually renewed by the motion of the stream, fans the banks of that river, and preserves, notwithstanding the burning heats of summer, a verdure and coolness which are seldom found in this island, even in the summits of mountains.

At some distance is a rock, far enough from the cascade to prevent your being deafened by the noise of its waters, and yet sufficiently near to enjoy the sight of their fall, their freshness, and their murmurs : and there, during the heats of summer, Madame De La Tour, Margaret, Virginia, Paul, and myself, sometimes repaired and dined beneath its shade. As the most ordinary actions of Virginia were always directed to the benefit of others, she never eat of any fruit without planting the seed or kernel of it in the ground. " From these," said she, " trees will spring up, which may one day give their fruits to some traveller, or at least to some bird." In one of our excursions, having eaten of the papaw fruit, she planted the seeds at the foot of the rock. Soon after several plants made their appearance, among which was one that was a female, that is, one that bears seed. This plant, at Virginia's departure, was not above two feet from the ground, but, its growth being rapid, it was three years after twenty feet high, and its stem surrounded at the top with several rows of ripe fruit. Paul, having wandered to this spot, was greatly delighted at seeing so lofty a tree, from a seed which he remembered to have been planted by the hand of Virginia ; but, reflecting upon this testimony of her long absence, a different emotion took possession of his mind. Objects which we see every day do not remind us of the rapidity of life ; they grow old, like ourselves, by a gradual and insensible decay ; but those which we behold after a considerable absence, admonish us of the swiftness with which flows on the stream of our days. Paul felt the same sensations of surprize and dejection at the sight of this tree loaded with fruit, as a traveller does, who, after a long absence from his country, finds at his return, not his cotemporaries, but their children, whom he had left at the breast, and who are now become fathers of families. Sometimes he was impelled to cut it down, as it reminded him too sensibly of the wearisome period which had elapsed since

the departure of his beloved friend; at other times, contemplating it as a monument of her benevolence, he kissed its trunk, and addressed it in terms of the most passionate regret. Sacred tree, whose posterity still exists in our forests, I have beheld thee myself with more interest and veneration than the triumphal arches of the Romans! May time, which is daily destroying the monuments of the ambition of kings, multiply in these forests those of the beneficence of a young and unfortunate girl!

At the foot of this papaw I was sure to meet with Paul whenever he came to my neighbourhood. I found him there one day plunged in the deepest melancholy, and I held a conversation with him, which I will repeat to you, if I do not tire you by my long digressions; which are, perhaps, pardonable to my age, and particularly as they relate to my last friendships.

He began with saying, "I am very unhappy: mademoiselle De La Tour has now been gone three years and a half, and for the last year and a half we have not heard from her. She is rich, and I am poor: she has certainly forgotten me. I wish to follow her. I will go to France, serve the king, make a fortune, and when I shall have obtained wealth and honours, her aunt will consent to our marriage."

"But, my good friend," said I, "did you not tell me yourself that your birth is not noble?"

"My mother has told me so," said Paul, "but for myself I do not know what noble birth means. I never perceived that I had less than another, or that another had more than myself."

"Obscure birth," I replied, "will, in France, effectually exclude you from any distinguished employment, and no corps of any distinction will admit you."

"You have often told me," resumed Paul, "that one of the chief causes of the present greatness of France was, that the lowest subject might obtain the highest posts; and you

have given me many instances of celebrated men, who, rising from an obscure situation, had become the glory of their country. Why would you discourage me?"

"My dear child," I replied, "nothing is farther from my intention. I told you the truth; but I was speaking of times past; all is now changed. Every thing is become venal; every thing is the hereditary patrimony of a few families, or else the property of certain bodies of men. The king, like the sun in the midst of clouds, is surrounded by them, and it is hardly possible that a ray of his countenance should fall upon you. Formerly, in a less complicated administration, such phenomena have been seen, and then talents and merit were unfolded on every side, just as new cultivated land shows all its richness. But those kings, who are able to judge accurately of the characters of men, and to select them properly, are very rare. In general they suffer themselves to be led by the courtiers and great men who surround them."

"But perhaps," said he, "I shall meet with some of these great men who will patronise me."

"The protection of the great," I answered, "is only to be obtained by flattering their ambition, or serving them in their pleasures; and you can never succeed with them, for you are without rank, and you have probity and virtue."

"But I shall be so intrepid, so faithful, so diligent, so exact in all the duties of my situation, as to merit adoption from some of them, according to the custom, of which I have seen accounts in the ancient histories which you have given me to read."

"True, my dear friend," said I, "among the Greeks and Romans, even in their decline, the higher orders of men had some respect for virtue. But in France, though many celebrated characters have risen from obscurity to fame, I do not know of one who has been adopted by any family of rank. But for our kings, virtue would remain for ever

plebeian. Our kings sometimes honor it when it becomes known to them ; but the distinctions which were formerly its reward are now obtained only by money."

" If I cannot acquire the protection of the great," he replied, " I will endeavour to render myself useful to some corps. I will adopt its spirit and its opinions, and by so doing I shall gain its friendship."

" You will then," said I, " be like other Europeans ; you will sacrifice your integrity to acquire fortune."

" Oh, no," said Paul, " the search of truth shall be my only aim."

" In that case," I answered, " you would perhaps make them enemies instead of friends. Beside, bodies of men are very little interested in the discovery of truth. To the ambitious, every opinion is indifferent, provided they govern."

" How unfortunate am I!" resumed Paul, " every thing repulses me. I am doomed to waste my wretched life in labour and obscurity, far from Virginia," and he heaved a deep sigh.

" Let heaven be your only patron," said I, " and the human race the body you would serve. Be constant in your duty to both. Families, associations, nations, and kings have their prejudices and their passions, and their service often requires the practice of vice. But to serve God and the human race, we have only to exercise virtue."

" But why would you be distinguished from the rest of mankind? It cannot be a natural desire, because if it was common to all, every man would be in a state of warfare with his neighbour. Be satisfied with fulfilling the duties of that station in which Providence has placed you ; and rejoice in your lot, which allows you to maintain an unsullied integrity ; which does not oblige you, like the great, to place your happiness in the opinion of the multitude, nor, like the multitude, to cringe to your superiors, in order to procure the

means of subsistence. You are in a country and in a situation where you can obtain all the necessaries of life without the practice of deceit and flattery, and without debasing yourself, as those do who are in search of fortune and greatness in Europe. Here, all the virtues may be yours, and every acquirement that is worthy: you may be honest, faithful, sincere, informed, patient, temperate, chaste, mild, forgiving, and pious; and no false shame, no sense of ridicule, will interpose to corrupt your good understanding, which is still only in the bud. Heaven has blessed you with liberty, health, a good conscience, and friends. Kings, whose favours you are so ambitious of obtaining, are not so happy."

"Alas!" he answered, "it is Virginia only that I want; without her I have nothing, possessed of her I should have every thing; she alone would be birth, honour, riches, to me. But since celebrity is necessary to obtain her, I must acquire celebrity. By the aid of study we become wise and renowned. I will make myself master of the sciences. I will serve mankind usefully by my attainments: I shall be independent; my name will be illustrious; and the glory which I shall acquire will belong only to myself."

"My son," said I, "talents are still more rare than birth or riches, and are doubtless of more value; for no power can take them away; and the esteem of the public is always attached to them. But they cost dear; they are to be obtained only by privations of every kind; by care, allied to an exquisite sensibility, which renders us unhappy both in our own minds and our intercourse with the world, by the persecution of our contemporaries. The lawyer does not envy the glory of the soldier, nor the soldier that of the sailor, but all enter the lists with a man of genius, for all think they have pretensions. You would serve mankind, you say; he who produces from the soil which he culti-

vates but one additional sheaf of corn, renders them a more essential service than he who presents them with a book."

"Oh!" exclaimed he, "she, then, who planted this papaw tree, has made a more valuable present to the inhabitants of these forests than if she had given them a library:" and seizing the tree in his arms, he kissed it with transport.

"The first of all books," I continued, "which teaches only equality, love, humanity and concord, namely, the Gospel, has for many ages served as a pretext to Europeans for all the horrors of bloodshed. What public and private tyrannies are daily practised in its name! After this, who can flatter himself with the hope of being useful to mankind by a book? Recollect what has been the fate of almost all the philosophers who have taught them wisdom: Homer, whose lessons were clothed in such beautiful verses, depended upon alms for his support; Socrates, whose life and conversation were as mild and amiable as his doctrine, was condemned to suffer death by poison; his sublime disciple, Plato, was delivered up to bondage by order of the very prince who had espoused him; and before their time, Pythagoras, who extended his humanity even to the brute creation, was burnt alive by the inhabitants of Croton. But this is not all; most of these illustrious names have descended to us, disfigured by some stroke of satire, which characterizes them in the opinion of an ungrateful world, that delights in such injustice; and if, among the number, the fame of a few have arrived to us pure and untainted, it is because those few lived retired, and did not mix with their contemporaries; like those statues which are dug up entire in the fields of Greece and Italy, and which, from having been buried in the bosom of the earth, have escaped the fury of barbarians.

“ Thus, my young friend, in order to acquire the perilous fame which learning obtains, great virtue is requisite, and often the sacrifice of life itself. And do you suppose that in France this sort of fame has attractions for those who are rich? Alas! they trouble themselves little about literary men, whose talents procure neither rank, nor power, nor even admission at court. Persecution, indeed, is but little practised in an age in which every thing is regarded with indifference except pleasure and riches; but knowledge and virtue can hope for no distinguished reward, because every employment in a state is sold for money. Formerly genius was sure of its recompence in the church, in the magistracy, or in the administration; but now it is good for nothing but to fabricate books. The fruit, however, so little prized by men of the world, is still worthy of its celestial origin; for, to these books it is reserved to give consolation to the unfortunate, to raise from obscurity modest merit, to enlighten nations, and to speak truth even to kings. It is the most sacred and sublime employment, beyond contradiction, that heaven can bestow upon man. Who would not console himself for the injustice or the contempt of those who have the disposal of fortune, when he reflects, that his work may descend to future ages and succeeding nations, serving as a bulwark against error, and a curb to tyranny; and that, from the bosom of obscurity, in which he lived, there will arise a splendor of fame, which will efface that of the kings of the earth, whose monuments sink into oblivion, in spite of the flattery which erected them?”

“ Alas!” said Paul, “ I do not covet this glory, except that Virginia may share it, and have the esteem of the whole world. But you, who have so much learning, tell me, if we shall ever be married. I could wish, at least, to have so much knowledge, as to be able to look into futurity.”

"Oh, my dear friend," said I, "who would wish to live, if he knew what was to befall him? If the mere apprehension of a calamity occasions a thousand painful anxieties, the certain expectation of one would embitter all the days which might precede it. So far from desiring to know the future, we ought not even to consider the present too deeply. Heaven, which gave us reflection to provide against our wants, gave us wants to set bounds to our reflection."

"You tell me, however," said he, "that in Europe, dignities and honours are to be purchased with money. I will go to Bengal; I will acquire a fortune, that I may afterwards marry Virginia in Europe. I will embark immediately."

I asked him, if he could resolve to abandon his mother, and the mother of Virginia?

And he reminded me of my having myself advised his going to India some time before.

"When I gave you that advice," said I, "Virginia was here; but now you are their only support."

"Virginia will send them the means of subsistence," he replied, "from the bounty of her rich relation."

"When the rich give," I rejoined, "it is generally to those from whom they are likely to derive some credit in the world. Many that are in affluence have relations much more distressed than Madame De La Tour, and who, for want of support from them, sacrifice their liberty for bread, and pass their lives immured in a convent."

"What a country!" he exclaimed: "Virginia must leave it, must return hither. What need has she of a rich relation? She was so happy under these lowly roofs; so beautiful with a pink handkerchief only, or a few flowers about her head. Return, Virginia! leave your palaces and your splendour; return to these rocks, to the shade of these woods, and to our dear cocoa trees! Alas! you are perhaps unhappy:" and he burst into tears. "My father," cried

he, "conceal nothing from me; if you are unable to tell me whether Virginia will be mine, tell me, at least, if she still loves me, surrounded as she is by those great lords, who talk to the king, and who go to see her?"

"Yes, my friend," I answered, "I am sure that she loves you, for many reasons, but principally for this, because she is virtuous." At these words he threw himself upon my neck in a transport of joy.

"But, do you believe," said he, "the women of Europe to be as faithless as they are represented in plays, and in some of those books which you lent me?"

"Women cannot be faithful," said I, "where men are tyrants. Deceit must always be the consequence of despotism."

"How is it possible," said Paul, "for a man to exercise tyranny over a woman?"

"By marrying them without consulting their inclinations," I replied; "by uniting youth to age, a woman of feeling to an insensible brute."

"But why," said Paul, "not unite those who are suited to each other, who are of the same age, and between whom there is a mutual affection?"

"The reason is," said I, "that, in France, the generality of young men have small fortunes, and do not acquire a sufficiency to enable them to marry till they are advanced in years. In their youth, they seduce the wives of others, and, when old, they are unable to secure the affections of their own. They begin with deceiving others, and are themselves deceived in their turn. It is one of the re-actions of that universal justice which governs the world; where one excess always balances another. In this manner most Europeans pass their lives, and this two-fold disorder is increased in a society in proportion as its wealth is accumulated in a smaller number of hands. The state resembles a garden, in which small trees are unable to flourish, if others

too large overshadow them ; but there is this difference, that the beauty of a garden may result from a small number of large trees, but the prosperity of a state ever depends upon the multitude and equality of its subjects, and not upon a few who monopolize its wealth."

" But why is it necessary to be rich," said he, " in order to marry?"

" That they may pass their days in affluence," I answered, " and do nothing."

" And why should not they work?" said he, " I find no hardship in labour."

" Because, in Europe," I replied, " manual labour is deemed dishonourable. Those who are employed in it are called mechanics ; and those who cultivate the ground are the least esteemed of all. An artisan is much more considered than a peasant."

" What! can that labour, upon which they depend for their existence, be despised in Europe?—I do not understand you," said he.

" It is impossible," I answered, " for a man educated, as you have been, in the simplicity of nature, to understand the corruption of society. He may form an idea of what is consistent and according to order, but not of confusion and disorder. Beauty, virtue, and happiness have proportions; deformity, vice, and misery have none."

" The rich, then, are very happy," said Paul. " They meet with no obstacles : they can bestow on those they love every gratification and enjoyment."

" They are most of them," I resumed, " insensible to pleasure, because its attainment costs them no trouble. You know by experience, that the pleasure of repose must be purchased by fatigue ; that of eating, by hunger ; of drinking, by thirst ; so, that of loving and being beloved, is only to be obtained by a multitude of privations and sacrifices. The rich lose all those pleasures, because their

necessities are prevented. And, beside the lassitude which always follows satiety, they have a pride, proceeding from opulence, and which the least privation wounds, even when the greatest enjoyments have ceased to flatter it. The perfume of a thousand roses only pleases for a moment; but the pain inflicted by one of the thorns leaves a more lasting impression. To the rich, one hardship in the midst of luxuries is a thorn among the flowers; to the poor, on the contrary, one pleasure in the midst of hardships is a flower among thorns. They have a lively sense of their enjoyment. Every effect is heightened by its contrast; nature has balanced all things with an equal hand. Which situation, then, every thing considered, do you conceive to be preferable,—that in which there is nothing to hope, and every thing to fear, or one in which there is nothing to fear, and every thing to hope? The first is the state of the rich; the other, that of the poor. These extremes, however, are equally difficult for man to support, whose happiness consists in mediocrity and virtue."

"But what," said he, "do you understand by virtue?"

"My son, to you, who support your family by your labour, it need not be defined. Virtue is an effort which we make for the good of others, with the intention of pleasing God only."

"Oh, how virtuous, then," he cried, "is Virginia! Virtue made her seek for riches, that she might practise benevolence; virtue induced her to leave this island, and virtue will bring her back." The idea of her speedy return heated his imagination, and his fears suddenly vanished. He fancied that she was now upon her passage; that she had not written, because she was coming herself. With a good wind, the voyage, he observed, was very short. And he enumerated the vessels which had performed it in less than three months, though it is more than four thousand five hundred leagues. The vessel in which she had embarked

might not be longer than two; the marine was so improved; the ships were better built, and better worked. He talked of the arrangements which he would make for her reception; of the new habitation which he intended to build; and of the pleasures and amusements which he would contrive for her every day when she became his wife!—his wife!—that idea was transport. “As for you, my dear father,” said he, “you shall then do nothing but what is agreeable to you. As Virginia will be rich, we shall have a number of negroes, who will labour for you. You shall always be with us, and have no other care than to amuse and to rejoice yourself.” And, intoxicated with this dream of felicity, he flew to communicate his raptures to his family.

But cruel apprehensions often succeed to such sanguine hopes. Violent passions plunge the soul into opposite extremes: and Paul on the morrow, came to see me, overwhelmed with grief. “We hear nothing of Virginia,” said he; “had she left Europe, she certainly would have informed us of it. Alas! the reports concerning her were but too well founded; her aunt has certainly married her to some European nobleman. The love of wealth has corrupted her heart, as it corrupts the hearts of so many others. In those books which so well describe the character of the sex, virtue is merely a subject of romance. Had Virginia been virtuous, she would not have forsaken her mother and me. While I waste my days in thinking of her, she has forgotten me: while I am miserable, she is happy. Ah! that thought is despair. All labour disgusts me, and society is a burthen. Would to heaven that war was declared in India, I would go there and die!”

“My son,” I replied, “that courage which prompts us to rush upon death is the courage only of a moment, and is often excited by the vain applause of mankind. There is a courage more necessary and more rare. It is that patience which enables us to support in silence and secret,

all the crosses and disappointments of life. It rests neither on the opinions of others, nor on the impulse of our own passions, but on the will of God. Patience is the courage of virtue."

"Ah, then," he cried, "I am without virtue! Every thing overwhelms and plunges me into despair."

"An equal, constant, and invariable virtue," I replied, "is not the lot of mankind. In the conflict of so many passions, by which we are agitated, our reason is troubled and obscured; but there is an ever burning light at which we may rekindle its flame, and that is literature, which is the gift of heaven; a ray of that wisdom which governs the universe, and which man, inspired by a celestial intelligence, has drawn down to earth. Like the sun, it enlightens, it rejoices, it warms with a divine flame, and seems in some sort, like the element of fire, to bend all nature to our use. By means of literature we unite around us all men and things, all places and times. By means of literature we are recalled from our wanderings, our airy visions, and brought back to the rules of human life. It calms the passions; it represses vice; and, by the sacred example of those exalted characters whose names it celebrates, excites us to virtue. Literature is the daughter of heaven, who descended upon earth to soften and to soothe all human evils. Its brightest light, its greatest writers, have always appeared in times the most distressful to society; the ages of barbarism, and the ages of depravity. Literature, my son, has afforded consolation to numberless individuals, far more unfortunate than you are—as Xenophon, banished from his country, after having conducted home in safety, ten thousand Greeks; Scipio Africanus, wearied out by the calumnies of the Romans; Lucullus by their cabals; and Catinat by the ingratitude of a French court. The ingenious Greeks assigned to each of the muses, who preside over literature, a particular department of the understanding to direct: so let us resign to literature our passions,

to be curbed by a bit and a bridle. It will perform as to the faculties of the soul the same functions with the hours, which yoked and guided the horses of the sun.

"Apply yourself, then, to the study of books. The sages who have written before our time, are travellers who have preceded us in the paths of calamity, and who stretch forth a benevolent hand, inviting us to join their society, when every thing else has forsaken us. A good book, my son, is a valuable friend."

"Ah!" cried Paul, "when Virginia was here I had no need of books, and she had studied as little as myself: when she looked at me, and called me her friend, it was impossible to feel any distress."

"Doubtless," said I, "there can be no friend so agreeable as a mistress by whom we are beloved. There is, beside, in the gay graces of a woman, a charm that dissipates the grave pensiveness of man. The dark phantoms of reflection fly from her presence. Upon her face sit soft attraction and tender confidence. What joy is not heightened which she shares? What cares are not dispelled by her smiles? What anger can resist her tears? Virginia will return with more philosophy than you: she will be surprised at finding the garden unfinished; she, who is thinking of its embellishments, amidst the persecutions of her aunt, and while far from her mother and from you."

The idea of her approaching return, animated the courage of her lover, and he resumed his rural occupations; happy in his labour and his toil, by proposing to himself an object so dear to the wishes of his heart.

One morning at day-break, the 24th of December 1752, Paul, when he arose, perceived a white flag hoisted on the Mountain of Discovery, which was the signal of a vessel descried at sea. He flew to the town, to learn if it brought any news of Virginia, and he waited till the return of the pilot, who had gone, as usual, to visit the ship. When

the pilot came back it was evening, and he brought the governor information, that the vessel was the Saint Gerand, of seven hundred tons, commanded by a captain of the name of Aubin; that she was four leagues out at sea, and could not come to her moorings at Port Louis till the next evening, nor then, indeed, unless the wind proved favourable; and at present it was a perfect calm. The pilot delivered to the governor the letters which had been brought by the vessel from France, among which was one in the handwriting of Virginia, and addressed to Madame De La Tour. Paul seized it with eagerness, kissed it with transport, put it in his bosom, and flew to the plantation. As soon as he could perceive the family, who were waiting his return on the Farewel Rock, he waved it in the air, without having the power to speak, and immediately the whole family assembled round Madame De La Tour to hear it read. Virginia informed her mother, that she had been very ill-treated by her aunt, who would have forced her to marry against her inclinations; who had next disinherited her, and then sent her back, at a season, when it was probable she would arrive at the period of the hurricanes. She said, that she had endeavoured to soften her, by representing what she owed to her mother, and to the connexions of her early life; but her aunt had only called her a silly girl, whose head was turned with romances. At present, she added, she could think of nothing but the happiness of seeing and embracing her dear family, and that she would have gratified this dearest wish of her heart that very day, if the captain would have allowed her to embark in the pilot's boat, but that he had opposed her going, on account of the distance from the shore, and of a heavy swell in the ocean, notwithstanding the stillness of the wind.

Scarcely was the letter finished, when all the family, in transports of joy, exclaimed: "Virginia is arrived! Virginia is arrived!" and mistresses and servants embraced each

other. "Go, my son," said Madame De La Tour to Paul, "and inform our neighbour of this good news:" and lighting a torch of round-wood, he hastened with Domingo to my habitation.

It was about ten at night. I had just extinguished my lamp and retired to rest, when I perceived through the palisades of my cottage a light in the woods; and presently heard the voice of Paul, calling me by my name. I rose immediately, and was no sooner dressed, than, frantic with joy and almost breathless, he threw himself upon my neck, crying, "Come along, come along! Virginia is arrived. Let us fly to the port, the vessel will anchor there by day-break." We instantly set off. As we were crossing the woods of the Sloping Mountain, and were already on the road which leads from the Shaddock Grove to the port, I heard the footsteps of some one behind us. It was a negro, who was hurrying on with the utmost expedition, and as soon as he overtook us, I asked him whence he came, and whither he was going in such haste? He replied, "I come from that part of the island which is called the Golden Dust, and am sent to the port to inform the governor that a vessel from France has just anchored under Amber Island, and is firing guns of distress, for the sea is very tempestuous." Having said this the man left us, and pursued his course.

"Let us go thither," said I to Paul, "and meet Virginia: it is only three leagues from hence." Accordingly we turned back and took the road which leads to the northern part of the island. The heat was suffocating. The moon had just risen, and was encompassed with three black circles. A fearful darkness overspread the sky, but the frequent flashes of lightning disclosed to our view long chains of thick clouds, piled one above another towards the middle of the island, gloomy, and low-hung, and which were driven with impetuosity from the sea, although not the least breath of wind was felt upon the land. As we hurried on,

a noise struck on the ear, resembling distant peals of thunder, but, on listening attentively, we found that it was the report of cannon repeated by the echoes. This noise, joined to the tremendous appearance of the heavens, made me shudder. I had no doubt that they were the signals of distress from some vessel that had actually foundered. In half an hour the firing ceased, and the silence that ensued was still more awful than the dismal sounds which had preceded it.

We quickened our pace without uttering a word, or daring to communicate to each other our apprehensions. Towards midnight we arrived on the sea-shore of that part of the island, from the combined effect of the weather and our fears, in the most profuse heat. The billows dashed against the beach with a horrible fury, covering the rocks and the strand with a dazzling whiteness, and blended with sparks of fire. By these phosphoric gleams we could distinguish, notwithstanding the darkness, the canoes of the fishermen, which they had drawn far upon the sand.

At a distance, near the entrance of a wood, we saw several of the inhabitants assembled round a fire; and we repaired thither to rest ourselves, and wait the return of day. One of the party informed us that, in the afternoon, he had seen a vessel at sea, drifted towards the island by the currents; that the night coming on he had lost sight of it, and that two hours after sun-set he had heard the firing of guns of distress, but that the sea was so high that no boat would venture out. Soon afterwards he thought he could perceive the glimmering of the lanterns on board the vessel, which he was afraid had come so near the shore as to have passed between the main land and the little Isle of Amber, mistaking the latter for the Point of Endeavour, near which the vessels arriving at Port Louis are accustomed to pass; and if it were so, which, however, he could not affirm, the vessel must be in the most imminent danger. Another islander told us, that he had often crossed the channel which separates the Isle of

Amber from the coast ; that he had sounded it, found the bottom and anchorage good, and that the vessel would be as safe there as in the best harbour. He added, " If I were in a vessel in that channel, with all I am worth, my mind would be perfectly at ease." A third asserted, that it was impossible for a vessel of any size to get into the channel at all, and that there was hardly sufficient depth for a fishing boat. He assured us that he had seen the vessel at anchor beyond the Isle of Amber, so that if the wind should rise in the morning it would be able either to put to sea again or to gain the harbour. Different and contradictory opinions were stated upon this subject, and while those indolent Creoles were calmly discussing them, Paul and I observed a profound silence. We remained there till the first glimmering dawn, but the weather was too cloudy to admit of our distinguishing any object at sea, which, beside, was covered with a thick fog. We could, however, discern a little dark spot, like a cloud, which they told us was the Isle of Amber, about a quarter of a league distant from the coast. This spot excepted, nothing was to be seen but the point of the beach where we stood, and the peaks of some mountains in the interior part of the island rising occasionally in the midst of the clouds which floated around them.

About seven in the morning we heard the sound of drums in the wood; and soon after the governor, M. De La Bourdonaye, arrived on horseback, attended by a detachment of soldiers with their muskets, and by a great number of islanders and negroes. He drew up the soldiers on the beach, and ordered them to make a general discharge, which was no sooner done than we perceived a light upon the sea, which was immediately succeeded by the report of a gun. We judged from the light and the sound that the vessel was at no great distance, and we all flew to the quarter from whence they had proceeded. We then discerned, through

the fog, the hulk and rigging of a large vessel, and we were near enough to hear, notwithstanding the noise of the waves, the whistle of the boatswain, directing the men, and the shouts of the sailors, crying, "*Vive Le Roi!*" for it is the exclamation of the French in great danger, as well as in times of rejoicing; as if they called upon their prince to assist them in their distress, or wished to express that they were ready to die for his service.

From the moment the Saint Gerand perceived that there were persons on shore ready to assist her, she continued firing a gun regularly every three minutes. M. De La Bourdonaye ordered large fires to be kindled at certain distances on the strand, and sent to all the inhabitants of the neighbourhood for provisions, planks, ropes, and empty casks; and a crowd of people soon arrived, followed by their negroes, loaded with whatever might be useful in this distress. One of the oldest of these planters approaching the governor, told him, that he had heard hollow sounds in the mountains all the night; that in the woods he had observed the leaves agitated though there was no wind; that the sea birds had come to land for refuge; and that these signs all announced the approach of a hurricane. "Well, my friend," replied the governor, "we are prepared for it, and no doubt the vessel is also."

In fact, there was every appearance of an approaching tempest. The clouds in the zenith were of portentous black in the middle, and fringed with an angry red. The air resounded with the cries of the frigate bird, the cur-water, and a multitude of other marine fowls, which, notwithstanding the obscurity of the atmosphere, flocked from all points of the horizon to seek shelter on the island.

About nine in the morning, tremendous noises, like peals of thunder and cataracts of water intermingled, were heard off the shore, and the whole company exclaimed: "The hurricane! the hurricane!" At the same moment a furious

whirlwind swept away the fog which overspread the Isle of Amber and its channel, and the Saint Gerand was distinctly seen, her deck crowded with people, her mainmast cut away, her flag reversed, with four cables at her prow and one at the stern. She had anchored between the Isle of Amber and the mainland, within the chain of breakers, by which the Isle of France is every where encircled, and which she had passed over in a place where no vessel had ever gone before. Her head was turned to the current, and as each fresh roll of the sea heaved her prow, lifted her keel above water, and at the same time sunk her whole stern, we lost sight of her as if she had been swallowed up. In this situation, with winds and waves driving her towards the shore, it was impossible she should get back by the way she came, or, by cutting her cables, venture to run upon the beach from which she was separated by sand banks interspersed with breakers. Every billow which broke upon the coast advanced roaring to the very extremity of the creeks, and bounding over the cliffs, threw broad sheets of water in upon the land to the distance of fifty feet, and then retiring, left bare the coast, rolling back immense stones, with a hoarse and horrid noise. The wind increasing the swell, the sea ran higher every moment, and the whole channel between this island and the Isle of Amber, was one immense sheet of white foam, divided only by black hollows. This foam boiling in the gulph was more than six feet high, and the winds which swept its surface, carried large flakes of it over the adjacent country, like a horizontal snow driven from the sea to the very foot of the mountains. The whole atmosphere exhibited every symptom of a long continuance of the tempest, and the sea and sky seemed to be confounded with each other. Vast volumes of clouds of a horrible appearance were continually detached from the mafs, and whirled across the zenith with the utmost velocity, while others remained fixed and immoveable as rocks. No

spot of azure could be discerned in the firmament, but a livid and tawny light tinged every object of earth, sea, and skies.

From the violent efforts of the ship, what we dreaded at length took place. The cables a-head gave way ; and, as she had only one left at the stern, she was tossed upon the rocks, half a cable's length from the shore. A general cry of horror then burst from the spectators. Paul was rushing towards the sea, when, seizing him by the arm, I exclaimed: " What, would you perish ?" " Oh, let me go to her assistance," cried he, " or die !" As despair had overpowered his reason, Domingo and I, to prevent his destruction, tied a long cord round his waist, and held the end of it. Paul then advanced toward the vessel, now swimming, now walking on the breakers, and was not without hope of getting on board ; for the sea, in its irregular movements, retired at different intervals, and left the vessel nearly upon dry land, but presently returning with redoubled fury, it overwhelmed her with vast mountains of water, and dashed the unfortunate Paul back upon the strand, half drowned, his legs bleeding, and his breast torn and bruised. The moment he had recovered his senses he returned with new ardour towards the ship, which now yawned asunder, and was manifestly going to pieces, unable any longer to bear the violence of the shocks. Upon this, the whole crew, despairing of safety, threw themselves in crowds into the sea, on masts, planks, hen-coops, tables, and empty barrels. At this moment appeared an object calculated to excite eternal sympathy ; which was a young lady in the gallery of the stern of the Saint Gerand, stretching out her arms towards him who was making so many fruitless efforts to join her. It was Virginia. She had discovered her lover by his intrepidity. At sight of this amiable young woman, exposed to such dreadful perils, every heart sickened, and we were all overwhelmed with sorrow and despair. As for

her, with a firm and dignified mien, she waved her hand, as if to bid us an eternal farewell. The sailors had now thrown themselves into the sea, all but one, who still remained upon deck, and who was naked, and strong as Hercules. This man approached Virginia with respect, and kneeling at her feet, endeavoured to persuade her to divest herself of her clothes, and even attempted to pull them from her; but she modestly turned away her head, and with mild dignity put him from her. Then was heard redoubled cries from the spectators: "Save her! save her! do not leave her." But at that moment a mountain surge of enormous magnitude engulfed itself between the Isle of Amber and the coast, and advancing, with its black sides and foaming head roaring towards the shattered vessel, menaced it with immediate destruction. At this dreadful sight the sailor plunged alone into the sea, and Virginia seeing death inevitable, placed one hand on her clothes and the other on her heart; and raising her lovely eyes seemed like an angel prepared to take her flight to heaven.

Oh, day of horror! Alas! every thing was swallowed up by the relentless billows. The surge drove to a distance upon the shore such of the spectators whom an impulse of humanity had prompted to advance towards Virginia, as well as the sailor who had attempted to save her by swimming. This man, miraculously escaped from death, kneeled upon the sand, and thanked God for having saved his life; adding, "but I would have given it freely for that divine young woman, who would not be prevailed upon to undress herself and accompany me." Domingo and I drew the wretched Paul out of the water senseless, the blood streaming from his mouth and ears. The governor consigned him to the care of a surgeon, and we searched along the beach hoping to find the body of Virginia: but the wind having suddenly changed, as is common in hurricanes, our search was fruit-

less, and we had the additional regret of reflecting that we should not be able to pay to this unfortunate victim even the last sad rights of sepulture. We left the place in all the consternation of grief, our minds wholly absorbed by the loss of a single individual, in a wreck where so many had perished. From seeing the fatal end of such unspotted innocence, some of the spectators were tempted to call in question the existence of Providence. For, alas! there are in life such terrible and unmerited evils, that the confidence even of the wise is sometimes shaken.

In the meantime Paul, who began to shew signs of returning sense, was carried to a house in the neighbourhood, till he should be sufficiently recovered to be removed to his own habitation; towards which I bent my way with Domingo, to prepare the mother of Virginia and her friend for the melancholy event that had happened. When we reached the entrance of the valley of the river of Fan Palms, some negroes informed us that the sea had driven a great many planks and other parts of the wreck into the opposite bay. We accordingly hastened thither, and on our arrival one of the first objects which struck my sight, was the body of Virginia, half covered with sand and in the very attitude in which we had last seen her. Her features had undergone no change. Her eyes were closed, but there was still a serenity upon her countenance, though the pale violets of death was blended on her cheeks with the blush of virgin modesty. One of her hands still held her clothes, while the other was pressed to her bosom, and was so firmly closed and stiffened, that it was with some difficulty I took a small box from its grasp: but what were my sensations when I found, that it contained the picture which Paul had given her, and which she had promised him never to part with while she had life! At the sight of this last proof of the fidelity and tendernefs of this amiable creature, I wept bitterly; while poor Domingo beat his breast, and

pierced the air with his cries. We conveyed the body to a fisherman's hut, where we gave it in charge to some poor Malabar women, who carefully washed away the sand.

While they were occupied in this melancholy office, we ascended, with trembling steps, to the plantation, where we found Madame De La Tour and Margaret at prayer, and in anxious expectation of news of the vessel. As soon as the former perceived me, she exclaimed: "Where is my child, my beloved Virginia, my dear child?" And when my silence and my tears apprized her of her misfortunes, she was suddenly seized with convulsive stiflings, agonizing pains, and her voice could only be distinguished in groans. Margaret, catching as instantly the alarm, cried, "Where is my son? I do not see my son," and fainted away. We ran to her, and having brought her to herself, I assured her that Paul was alive, and that the governor had ordered every care to be taken of him. Roused by this assurance, she devoted her attention to the assistance of her friend, who had long successive fainting fits, and passed the night in such dreadful sufferings, that I became convinced there was no sorrow equal to that of a mother for her child. When her senses returned, she raised her fixed and melancholy eyes to heaven. In vain did Margaret and myself press her hands between ours; in vain did we address her by the most tender appellations; she remained insensible to all these testimonies of our long and tried affection, and no sound but of deep and heavy sighs came from her oppressed bosom.

In the morning Paul was placed on a palanquin and brought home. Reason was in a manner restored to him, but he had not been able to utter a word. His interview with his mother and Madame De La Tour, which at first I had dreaded, produced a better effect than all my cares. A gleam of consolation appeared on the countenances of these unfortunate mothers. They sat down by him, clasped him

in their arms, and bathed him with their tears, which till then excess of sorrow had forbidden to flow. Paul soon mingled his, and nature having thus found relief, a long stupor succeeded to the agonies of grief, and procured them a lethargic repose, which might truly be compared to the repose of death.

Meanwhile, M. De La Bourdonaye having sent to me privately, informing me that by his order the body of Virginia had been conveyed to the town, from whence it would be transferred to the church of the Shaddock Grove—I immediately repaired to Port Louis, where I found the inhabitants assembled from every quarter to be present at the funeral solemnity, as if the island had lost its fairest ornament. The vessels in the port had their yards crossed, their flags reversed, and at intervals guns were fired. The grenadiers walked first in procession, their muskets inverted, their drums muffled, and sending forth slow and dismal sounds: dejection was in the looks of those veterans, who had so often braved death with a firm and steady countenance. Eight young women, daughters of the most considerable families, dressed in white and with branches of palms in their hands, supported the pall of their amiable companion, which was strewed with flowers. They were followed by a band of children, chanting hymns, and by the governor, his field officers, all the principal inhabitants of the town, and an immense crowd of the people.

This solemnity had been ordered by the administration of the country, who were desirous of rendering every honour to the virtues of Virginia. But when the procession had arrived at the foot of this mountain, at the sight of those cottages of which she had so long constituted the ornament and felicity, and which her death had filled with mourning and despair, the funeral pomp was forgotten, and, instead of hymns and anthems, nothing was heard in the plain but sighs and lamentation. Companies of young girls

hastened from the neighbouring plantations, to touch the coffin with handkerchiefs, and chaplets and wreaths of flowers, invoking her as a saint. Mothers asked of heaven a daughter like Virginia; lovers, a heart as faithful; the poor, as tender a friend, and the slaves, as kind a mistress.

When they arrived at the place of interment, the negroes of Madagascar, and the cafres of Mosambique, placed baskets of fruit round the bier, and suspended pieces of stuff on the neighbouring trees, according to the custom of their country, while the Indians of Bengal and of the coast of Malabar, brought cages of birds, which they set at liberty upon her coffin. Thus did the loss of so amiable an object interest the natives of different countries, and thus was the ritual of various religions breathed over the tomb of unfortunate virtue.

It was necessary to place a guard round her grave, to represent some of the daughters of the poor, who would otherwise have thrown themselves into it, who exclaimed, that she was their only friend, that they were bereft of every consolation, and had now nothing to do but to die with her. She was interred near the church of the Shaddock Grove, upon the western side, at the foot of a tuft of bamboos, where, coming from maïs with her mother and Margaret, she delighted to repose herself, seated by him whom she called her brother.

On his return from the funeral ceremony, M. De La Bourdonaye called upon the family, accompanied by a part of his numerous retinue. He offered to Madame De La Tour and her friend every assistance which it was in his power to bestow. He expressed his indignation against her unnatural aunt, and advancing to Paul, said every thing which he conceived would have a tendency to soothe and console him. "Heaven knows," said he, "that my only view was to contribute to your happiness, and that of your

family. My friend, you must go to France. I will obtain a commifion for you, and during your absence I will take the same care of your mother as if she were my own ;” and he held out his hand : but Paul rejected his overtures, and turned away his head, unable to bear the sight of him.

For myself, I remained at the plantation of my unfortunate friends, to administer to them, as well as to Paul, what consolation I could, and endeavour to assuage the severity of their affliction. At the end of three weeks, Paul had so far recovered as to be able to walk : but mental deprefion seemed to increase with his bodily strength. He was insensible to every thing, his looks were vacant, and whoever spoke to him obtained no reply. Madame De La Tour, who was dying, frequently said to him, “ My son, whenever I look at you, I think I see my Virginia.” The sound of her name always occasioned a tremor, and he left them, in spite of the intreaties of his mother, who requested him to stay with her friend. He used to wander in the garden, and seat himself at the foot of Virginia’s cocoa tree, his eyes stedfastly fixed upon the fountain. The surgeon of the governor, who had shewn the most humane attention to Paul and to the family, told us, that, in order to remove the deep melancholy which had taken possession of his mind, we must allow him to do whatever he pleased, without contradiction, as the only means of conquering his inflexible silence.

I determined to follow his advice. The first use that Paul made of his returning strength was to retire to a distance from the plantation. As I had resolved not to lose sight of him, I set out immediately, and desired Domingo to take some provisions, and accompany us. As he descended the mountain, his strength and spirits seemed to be renewed. He bent his way to the Shaddock Grove, and when he was near the church, in the alley of bamboos, he

went directly to the spot where he saw the earth had been newly moved, and, kneeling down and raising his eyes to heaven, he offered up a long prayer. From this proceeding I was filled with hopes of his returning reason ; for his devotion to the Supreme Being shewed that his thoughts were resuming their natural course. Domingo and I, following his example, kneeled also, and mingled our prayers with his. When he arose, he proceeded to the northern part of the island, without paying us the smallest attention. As I knew that he was entirely ignorant, not only where the body of Virginia was interred, but whether it had been saved from the ocean, I asked him, why he had offered up his prayer at the foot of the bamboos?—He replied, “ We have been there so often together.”

He continued his journey to the entrance of the forest, where, overtaken by night, and obliged to stop, I prevailed on him to take some refreshment ; and we then slept upon the grass at the foot of a tree. The next day he appeared as if he had an inclination to direct his steps homewards again ; for, after gazing for a considerable time at the church of the Shaddock Grove, with its long avenues of bamboo, he made a motion as if to return ; but, suddenly rushing into the forest, he continued his course to the north. I now guessed his intention, and endeavoured in vain to dissuade him from it. About noon we arrived at the district of the Gold Dust, and he hastily descended to the shore, opposite to the place where the Saint Gerand had perished. At sight of the Isle of Amber and its channel, then smooth as a mirror, he exclaimed, “ Virginia !—Oh, my dear Virginia !” and fell senseless upon the ground. Domingo and myself carried him into the wood, and with some difficulty at length recovered him. When his senses were restored, he would have gone again to the shore ; but, having entreated him not to renew his own anguish and ours by such cruel recollections, he took another direction. In this

manner he continued for a whole week, wandering to all those places which he had been accustomed to visit with the companion of his childhood. He traced the winding path to the Black River, by which she had gone to intercede for the slave. He seated himself upon the banks of the river of the Three-breasted Mountain, where she had sat, when unable to walk any farther, and thence rambled to the wood in which she had been lost. All those places which recalled to his mind the inquietudes, the sports, the repasts, the benevolence of his beloved sister; the river of the Sloping Mountain, my little habitation, the neighbouring cascade, the papaw which she had planted, the mossy turf, on which she had used to dance, the avenues of the forest, where she delighted to sing, opened afresh the fountain of his tears, and the echoes which had so often returned the sounds of their joy, now only repeated these accents of despair, "Virginia! Oh, my dear Virginia!"

While leading this wild and wandering life, his eyes sunk in his head, his cheeks became wan and colourless, and his health rapidly declined. Convinced, that the memory of past pleasures gives a keener edge to present calamities, and that the passions have a double force in solitude, I resolved to remove my unfortunate friend from the scenes which so continually reminded him of his loss, and to convey him to a more busy part of the island, where new objects might awaken new sensations, and perhaps dissipate his melancholy. For this purpose I conducted him to the inhabited heights of the district of Williams, where he had never been, and where agriculture and commerce ever occasioned considerable bustle and variety. A crowd of carpenters were employed, some in squaring the timber, others in sawing it into planks. Carriages were passing and repassing on the roads; numerous herds of oxen and troops of horses were feeding in the extensive pastures, over which were scattered a number of habitations. In some places the

elevation of the ground was favourable to the culture of European productions, and you might see crops of corn waving its yellow sheaves in different parts of the plain, beds of strawberries in the openings of the woods, and hedges of rose trees along the roads. The coolness of the air, by giving tension to the nerves, was favorable to the health of Europeans. From these heights, which occupy the centre of the island, and are surrounded by vast woods, there are no views of the sea, nor of Port Louis, nor of the church of the Shaddock Grove, nor of any thing which could recall to the mind of Paul, the loss of Virginia. Even the mountains, which are divided into different branches, and present different aspects on the side of Port Louis, appear on the plains of Williams but as a long promontory surmounted by high pyramids of rocks, on which the clouds often repose themselves.

It was to these plains that I conducted Paul. I kept him continually in motion. I walked with him in the heat and in the rain, in the day and in the night, purposely losing him in the woods and fields and newly cultivated ground, in hopes to relieve his mind by fatiguing his body, and to beguile his thoughts by the difficulty of finding our way, and our ignorance of the places over which we roved. But to the mind of the lover the beloved object is every where present. Neither night nor day, neither the calm of solitude, nor the busy scenes of the world, nor even time itself, which obliterates so many other recollections, have here any power, and would in vain tear that tender and sacred remembrance from the heart. Like the needle touched by the magnet, agitate it as you please, the moment the agitation subsides it is sure to point to the pole by which it was attracted. When we were lost in the plains, I asked Paul, which way we should go? and he turned towards the north, and said: "These are our mountains, let us go back to them."

I found that all the efforts I had thus made to dissipate his melancholy were ineffectual; and I had now but one resource left, which was to combat his passion by the arguments of reason. I therefore said, "Yes, these are the mountains where your beloved Virginia once lived, and this is the portrait that you gave her, and which, when dying, she pressed to her heart, that heart, the last pulse of which beat for you;"—And at the same time I held out to him the little portrait which he had given Virginia under the cocoa trees. At this sight a gloomy joy overspread his countenance. He eagerly seized the portrait with his feeble hands, and pressed it to his lips: his respiration, from the force of his emotions, became oppressed, and his eyes were red with tears, which were unable to flow.

"My dear friend," said I, "listen to him who loves you, who loved Virginia, and who, in the bloom of your hopes, endeavoured to fortify your mind against the unforeseen calamities of life. What is it you deplore with so much bitterness; your misfortunes, or those of Virginia? Your own are indeed great. You have lost the most lovely of women, who would have proved the most excellent of wives. She had sacrificed her own interests to yours, and in preference to fortune had chosen you as the only reward adequate to her virtues. But this very object, from whom you expected the purest happiness, might she not have proved to you the source of the most poignant distress? She had returned poor and disinherited. You must have supported yourself and her by the labour of your hands. Rendered more delicate by her education, and her force of mind even increased by her misfortunes, you would have seen her sinking by degrees under her efforts to share and soften your fatigues. Had she brought you children, this circumstance would have added to her troubles and your own, from the difficulty of supporting your aged parents and your infant family.

“ You may tell me that the governor would have assisted you ; but in a colony where the administration is continually changing, you could not always expect to have found men similar to M. De La Bourdonaye. There might have been governors without morals and without principles, to whom your wife would have been obliged to pay court, in order to obtain some miserable pittance. If she had been discreet, you would probably have remained poor, and even happy, if her beauty and virtue had not subjected you to the persecution of those from whom you expected assistance.

“ You will tell me, that there is a happiness to be enjoyed independent of fortune, the happiness of protecting a beloved object, which attaches itself to us in proportion to its helplessness ; that your mutual cares would have endeared you to each other ; that your anxieties would have consoled her, and your own sorrows have made her forgetful of hers.—Undoubtedly, virtuous love can shed a charm over pleasures which are thus mingled with bitterness. But she is no more, there remains, however, what, next to yourself, she held most dear, your mother and hers, who will be brought to the grave by your inconsolable grief. Let it be the pleasure of your life, as it was the pleasure of hers, to succour and support them. Benevolence is the delight of the virtuous, and is the best and most secure of earthly felicities. Schemes of pleasure, repose, enjoyment, ambition, luxury, are not made for the transitory life of feeble man. Into what misery have we been plunged by one step only in pursuit of riches ? You opposed it, it is true ; but who could have done otherwise than believe, that the voyage of Virginia would terminate in her own happiness and in yours ? The invitation of a rich and aged relation ; the advice of a sensible governor ; the approbation of a whole colony ; the exhortations and authority of a confessor ; have all concurred in deciding her fate. It is thus we rush on to our own destruction, deceived by the

very prudence of those by whose opinions our conduct is governed. It would have been better, no doubt, not to have listened to them, nor to have trusted to the promises of a deceitful world. But, after all, of so many individuals whom you see thus busily employed in these plains; of so many others who go to India in quest of fortune, or who remain at home and enjoy the luxuries that are brought back to Europe, there is not one who is not destined some day to lose what he holds most dear; grandeur, riches, wife, children, and friends. Most of them, in addition to their loss, may have the pain of reflecting, that they contributed to their misfortunes by their own folly: but you, when you examine your heart, can have nothing to reproach yourself with. You have maintained an unshaken fidelity; and, by not departing from the sentiments of nature, you have acted with the wisdom of age in the flower of youth. Your views were perfectly legitimate, because they were pure, simple, and disinterested, and because you had sacred rights over Virginia, which no fortune could compensate. You have lost her; and it is neither your imprudence nor your false wisdom, nor your desire of gain, by which you are deprived of her; but the hand of God himself, who has employed the passions of another, to take from you the object of your love; of God himself, from whom you receive every thing, who knows what is proper for you, and who leaves you no cause for that repentance and despair which are sure to accompany evils that we have brought upon ourselves. You can say in your affliction, I have not deserved it.

“Is it then the misfortunes of Virginia, her death, her present condition, that you deplore? Her fate is the same as birth, beauty, and even empires must submit to. The life of man, with all its projects, rears itself like a tower, to which death is the finishing stone. The moment she was born she was condemned to die: and she is to be accounted happy, that she died before her mother, before

yours, before yourself, were torn from her, by which she would have suffered many deaths before the last.

“ Death, my son, is a blessing to all mankind. It is the night of that restless day, which we call life ; the sleep, which for ever relieves the pain, the sickness, the sorrow, and all the doubts and fears which incessantly agitate the living. Examine those who appear the most to be envied, and you will find, that their boasted enjoyments have been dearly purchased ; reputation in the world, by domestic evils ; fortune, by the loss of health ; the rare blessing of being beloved, by continual sacrifices : and often at the close of a life which has been devoted to others, they see nothing around them but interested friends and ungrateful relations. But Virginia’s lot was happy to the last. She was happy while with us, by the blessings of nature ; at a distance from us, by those of virtue ; and even in that awful moment when she perished in our sight, she might still be accounted so, for, whichever way she cast her eyes, she saw herself the object of affection ; whether towards you, who rushed with such intrepidity to her assistance, or to a whole colony, anxious and trembling for her safety. By the innocence of her past life she felt herself armed against the future ; and she received the reward which heaven reserves for virtue,—a courage superior to danger. She encountered death with a firm and serene countenance.

“ The events of life are trials by which it is the intention of the Almighty to prove the virtuous, and show, that they alone can profit by them, and turn them to their glory and honour. When he destines them to illustrious fame, he places them on some great theatre, and gives them death for their combatant : their courage, then, serves for an example, and the remembrance of their misfortunes receives a tribute of tears from posterity for ever. This is the everlasting monument reserved for virtue, upon a globe where every thing passes away, and where even the memory of kings is speedily buried in oblivion.

“ But Virginia still exists. Every thing changes on earth, but nothing is lost ; all the skill of man cannot annihilate the smallest particle of matter : and is it possible, that what possessed reason, benevolence, love, virtue, piety, should have perished, when even the elements which composed its outward form are not liable to destruction ? If Virginia were happy while she was with us, she is now more so. There is a God, my son ; all nature proclaims it ; there is no need of argument to prove it to you. Nothing but the wickedness of men could make them deny a justice which they have reason to dread. The sentiment of his existence is in your heart, in like manner as his works are before your eyes. Can you believe, then, that Virginia will be left unrewarded ? Can you believe, that the same Power which clothed her exalted soul in a form so beautiful that it spoke its divine original, was not able to have saved her from the waves ? That he who arranged the present happiness of man, by laws of which we are ignorant, could not prepare for her another felicity, by laws equally unknown to us ? When we were yet uncreated, if we had possessed the faculty of thinking, could we have formed any idea of our present existence ? And now that we are in this dark and transitory life, can we foresee what is beyond the gates of death, through which we must necessarily pass when we go out of it ? Does the Creator want this little globe for the display of his wisdom and goodness ; and can the human race be only multiplied in the regions of death ? There is not a drop of water in the ocean that does not teem with living creatures, which bear affinity to ourselves : and among all those stars which revolve over our heads, is there nothing that is allied to us ? Is the supreme wisdom and beneficence limited to the petty spot we inhabit ; and are those innumerable and shining worlds, and the surrounding fields of light, which no darkness can obscure, an empty useless space, an eternal vacuum of non-existence ? If we, who of ourselves are nothing, could dare assign limits to that

power from which we have received every thing, we might think, indeed, that we were stationed here upon the boundary of his empire, where life is ever combating with death, and innocence with tyranny.

“ Without doubt there somewhere exists a region, in which virtue receives its reward ; and Virginia is happy. Ah ! if from the abode of angels, she could communicate to you her thoughts, as she did when sitting with you upon the Farewel Rock, before her departure for Europe, she would say, ‘ O Paul ! life is only a trial. I have been faithful to the laws of nature, of love, and of virtue. I crossed the seas in obedience to my mother : I renounced riches to preserve my fidelity to you : and I have preferred death to the violation of modesty. Heaven found I had fulfilled the career of my earthly existence, and has snatched me for ever from the storms and miseries, from all I might have suffered myself, and all I might have felt from the sufferings of others. I am placed above the evils which rend the heart of man, and you pity me ! I am pure and unchangeable as a particle of light, and you would call me back to the darkness of the world ! O Paul, O my beloved friend ! recollect those days of felicity, when, in the morning, we felt the delightful sensations excited by the unfolding beauties of nature ; when we gazed upon the sun gilding the peaks of those rocks, and afterwards diffusing his rays over the bosom of our forests. We experienced an enchantment, of which we were ignorant of the cause. In the innocence of our hearts we wished to be all sight, to behold the beautiful colours of the dawn ; all smell, to enjoy the fragrance of our plants ; all ear, to listen to the warbling of our birds ; and all soul, to express our gratitude for these blessings. Now, at the source of beauty, whence flows all that is delightful upon earth, my mind enjoys, and sees, and hears, and touches, without intervention, what, before, it

could only be made sensible of through the medium of our feeble organs. Ah! what language can describe these regions of eternal day, which I inhabit for ever. All that infinite power and celestial bounty could create to console a suffering being; all the harmony which results from friendship with numberless beings, exulting in the same felicity, are enjoyed here in unmixed perfection. Support, then, the trial that is allotted you, that you may heighten the happiness of your Virginia, by love which will have no termination, and hymeneals that will be immortal as ourselves. Then I will calm your regrets; I will wipe away your tears. Oh, my beloved friend, my husband! raise your thoughts to infinite duration, and bear the sufferings of a moment."

Here my own emotion choked my utterance. Paul, gazing at me stedfastly, exclaimed, "She is no more! she is no more!" and to this burst of passion, a long and languid oppression succeeded. When he came to himself, "Since death is a blessing," said he, "and Virginia is happy, I would die also, that I may be united to her." Thus the motives of consolation which I had offered only served to nourish his despair. I was like a man endeavouring to save his friend who is sinking in the flood and refuses to swim. Sorrow had overwhelmed his soul. Early misfortunes prepare us for entering upon life, and struggling with its evils; but Paul, alas! had never known adversity.

I led him back to the plantation, where I found his mother and Madame De La Tour in a state of languor, which had increased in our absence; but Margaret drooped the most. Those characters upon which, from vivacity of temper, light afflictions make but little impression, are the least capable of resisting great ones.

"Oh! my good friend," said she, "me thought in my dreams last night, I saw Virginia, clothed in white amidst

delicious bowers and gardens. She said to me, I enjoy the most enviable felicity; and then approaching Paul with a smiling countenance, she bore him away. As I was endeavouring to retain my son, I felt that I was myself also quitting the earth, and that I followed him with a sensation of pleasure I cannot describe. I turned, however, to bid my friend farewell, when I perceived that she was hastening after us, accompanied by Mary and Domingo. But what is still more remarkable, Madame De La Tour has had a dream this very night, attended with similar circumstances."

"My dear friend," I replied, "nothing I believe happens in this world, without the permission of heaven. Dreams sometimes predict the truth."

Madame De La Tour related to me her dream, which scarcely differed from that of Margaret; and as I had never observed that either of these ladies was at all inclined to superstition, I was struck with the coincidence, and I had no doubt in my own mind that their dreams would soon be realized. That truth is sometimes revealed to us in our sleep, is an opinion that has prevailed among all the nations of the earth. It was believed by the greatest characters of antiquity, and, among others, by Alexander, Cæsar, the Scipios, the two Catos, and Brutus, who were none of them men of weak minds. The Old and New Testaments furnish us with numerous instances of dreams which are verified. For myself, I require no foreign testimony, but am satisfied upon this subject with the evidence of my own experience, which has often convinced me, that dreams are sometimes admonitions given us by some intelligent being for our good. But it is impossible either to defend or refute by argument things which surpass human understanding. However, if the reason of man is only an image of that of the Supreme Being, as man is able to convey his thoughts from one end of the earth to the other, by secret and con-

cealed means, why may not that intelligence which governs the world, employ similar modes for accomplishing the same purpose? One friend consoles another by a letter which travels through various kingdoms and contending nations, and communicates joy and hope to a solitary individual: and why may not the protector of innocence convey comfort by some secret method to the virtuous mind, whose confidence is placed in him alone? He needs no outward signs for the execution of his will, and in all his works continually acts by internal powers.

Why doubt the reality of dreams? Life itself, so replete with so many vain and transitory projects, what is it but a dream?

Be that, however, as it may, the dreams of my unfortunate friends were soon verified. Paul died two months after his Virginia, whose name dwelt upon his lips even in his expiring moments. Margaret saw her end approach in a week after that of her son, with a satisfaction which virtue alone can feel. She took the most affectionate leave of Madame De La Tour, "in the hope," as she expressed herself, "of a sweet and eternal reunion. Death," she added, "is the greatest blessing, and we ought to desire it. If life be a punishment, we must wish for its termination; if it be a trial, we must rejoice that it is short."

The governor took care of Mary and Domingo, who were no longer able to work, and who did not long survive their mistresses. As for poor Fidele, he pined and died nearly at the time he lost his master.

I conducted Madame De La Tour to my house; and she supported herself under her calamities with incredible fortitude. She had endeavoured to comfort Paul and Margaret to their last moments, as if she herself had no sufferings to endure. When they were no more, she used to talk of them as of beloved friends who were still in the neighbourhood. She survived them, however, but a few weeks. Far

from accusing her aunt as the author of her misfortunes, her benign spirit prayed to God to pardon her, and to appease that remorse which the consequences of her barbarity could not fail to awaken in her mind.

This unnatural relation indeed soon met with the reward which her conduct had merited. I heard by successive vessels, that she was tormented by a troubled conscience, and became at intervals bereft of reason. Sometimes she reproached herself for the untimely end of her charming niece, and that of her mother, which had so soon followed it: sometimes she applauded herself, for having discarded two wretched beings, who, she said, had disgraced her family by their mean attachments: sometimes the crowds of poor which she saw at Paris called forth her impatient temper, and she asked, Why such idle wretches were not sent to die in the colonies? adding, that the ideas of virtue, humanity and religion, among different nations, were only the political inventions of those who governed them. Then, suddenly plunging into the opposite extreme, she abandoned herself to all the terrors of superstition, and carried large sums, to be disposed of in alms by the monks, who were her directors, intreating them to appease the angry Deity, by the sacrifice of her whole fortune: as if that wealth which she had denied to the miserable, could be acceptable to the Father of Men! Sometimes, in her disordered imagination, she saw a deluge of flames and burning mountains, where hideous spectres, wandering up and down, with horrible screams summoned her to join them. She threw herself at the feet of her confessors, and even invented tortures and punishments that she conceived were preparing for her; for heaven in its justice harrows the soul of the wicked with the most fearful visions.

In this manner she passed several years, unbelieving and superstitious by turns; her life a burthen, and the apprehension of death still more insupportable. But the wealth

to which she had sacrificed every sentiment of natural affection was, at last, the cause which put an end to her miserable existence. She had the mortification to reflect, that her fortune would now descend to relations whom she hated. To prevent this, she endeavoured to alienate the greatest part of it; but they, availing themselves of her frequent fits of despondency, shut her up as a lunatic, and placed her estates in the hands of trustees. Thus her riches completed her destruction; and as they had hardened the heart of their possessor, so they made those unnatural who were to inherit them. She accordingly died, and, what filled up the measure of her wretchedness, with sufficient use of her reason to perceive, that she was plundered and despised by those very persons whose opinion had all her life directed her.

The body of Paul was placed by the side of his dear Virginia, and at the foot of the same tuft of bamboos; and the remains of their tender mothers, and their faithful servants, were interred near the same spot. No marble covers the turf; no epitaph records their virtues; but their memory, never to be effaced, remains engraven on the hearts of those who knew or experienced their kindness. They needed not that pomp in death, which in their lives they had avoided: but, if those pure spirits still interest themselves in what is passing upon earth, without doubt they delight to wander under the thatched roofs of industrious virtue, to console the poor who repine at their lot, to cherish in the hearts of lovers the sacred flame of fidelity, to inspire a taste for the blessings of nature, a love of labour, and a dread of riches.

The voice of the people, which is often silent when monuments are reared to the glory of kings, has given names to several parts of this island, which will perpetuate for ever the loss of Virginia. Near the Isle of Amber, in the middle of the sand banks, is a place called the Pass of Saint Gerand, from the name of the vessel, which perished there,

in which Virginia had returned from Europe. The extremity of that long neck of land which you perceive half under water, about three leagues from hence, and which the Saint Gerand could not double the night preceding the hurricane in order to make the harbour, is called the Cape of Misfortune ; and just before us, at the end of the valley, is the Bay of the Tomb, where the body of Virginia was found burried in the sand, as if the sea had intended to restore her corpse to her family, and to render the last duties to her delicacy upon those shores of which her innocence had been the ornament.

“ Ye faithful lovers, who were so tenderly united ! unfortunate mothers ! beloved family !—those woods which afforded you shade, those fountains which flowed for you, those hills upon which you reclined, still deplore your loss. No one has since dared to cultivate this desolate spot, or repair these humble dwellings. Your goats are become wild ; your orchards are destroyed ; your birds are fled ; and there is now no sound but the cries of the hawk skimming round the Valley of the Rocks. As for myself, since I behold you no more, I am as a friend that has no friends, as a father bereft of his children, as a traveller wandering over the earth, desolate and alone !”

In saying this, the good old man, with tears in his eyes, arose and left me ; and mine had often flowed during his melancholy narrative.

ARCADIA.

THE notes belonging to the following fragments being of some length, I have thought proper to place them at the end of their respective articles. The use of notes, so common in modern books, arises, on the one hand, from the unskilfulness of authors, who feel themselves at a loss how to introduce into their works observations which they conceive to be interesting, but which do not relate immediately to the subject, and, on the other hand, from the extreme delicacy of readers, who do not like to have their progress interrupted by digressions.

The ancients, who understood better than ourselves the art of writing, never subjoined notes to their text; but wandered freely to the right and the left, as their subject carried them. The most celebrated philosophers and historians of antiquity, Herodotus, Plato, Xenophon, Tacitus, and Plutarch, all wrote in this manner. Their digressions diffuse, in my opinion, a very pleasing variety over their works. They exhibit to your view, a considerable track of country in a short period of time, and conduct you by lakes, mountains, and forests, but with the certainty of bringing you in safety to the intended point, which is no easy matter. This mode, however, is neither suitable to modern authors nor modern readers, who are disposed to travel only through vallies and plains. In order, then, to save others, and especially myself, a part of the intricacies of the road, I have placed the notes which I have written, apart and separate from the text. This arrangement is attended with a farther accommodation to the reader, that, if the one should tire him, he will be spared the trouble of reading the other.

FRAGMENT,

BY WAY OF PREAMBLE TO

THE ARCADIA.

..... WHEN they perceived that, after so melancholy an experience of the evils of life, and the treachery of mankind, my heart panted only for solitude ; that I had embraced principles, from which I would not depart ; that my opinions of nature were contrary to their systems ; that I was not disposed to be either their encomiast or their dependent ; and, that they had embroiled me with my patron, of whom they had frequently spoken in terms of reproach, with the view of lessening my esteem, while they themselves were assiduously paying their court to him ;—when they saw this, they became my enemies. There are, certainly, many vices imputable to the great ; but in the little, who study to please them, I have always found a still greater number.

These sycophants were too cunning to attack me openly with a personage to whom I had given, in the very height of my misfortunes, proofs of so disinterested a friendship. On the contrary, they passed the highest encomiums on my principles, and magnified some trivial acts of moderation which had resulted from them ; but they employed terms so artfully exaggerated, and appeared so uneasy about the opi-

nion which the world would entertain of them, that it was easy to discern, that their great object was to induce me to renounce these principles, and that they commended my patience so extravagantly, only to make me lose it. Thus they calumniated me under the guise of panegyric, and destroyed my reputation while pretending to pity me; like those sorceresses of Thefsaly, mentioned by Pliny, who blasted the harvests, the flocks, and the husbandmen, by speaking well of them.

I withdrew myself, therefore, from those artful men, who continued to justify themselves at my expence, by representing me as a person of a mistrustful disposition, after having in a thousand ways abused my confidence.

Not that I consider myself as free from reprehension for a sensibility too much alive to pain, both physical and moral. A single thorn gives me more torment than the smell of a hundred roses can give me pleasure. The best company in the world appears to me intolerable, if I meet with a single person in it of a vain, envious, backbiting, malignant, or perfidious disposition. I am aware, that men of worth associate, every day, with persons of all these descriptions, support them, flatter them, and even turn them to their own account; but I am awase, at the same time, that these men of worth bring into society nothing but the jargon of the world, whereas I always pour out my heart; that they pay deceivers in their own coin, and I with all I have; that is to say, with my real sentiments. Though my enemies may represent me as a mistrustful character, the greatest part of the errors of my life, especially as far as they are concerned, have arisen from an excess of confidence; and after all, I would much rather have them complain that I mistrusted them without a cause, than that they should have had themselves any reason to be mistrustful of me.

I endeavoured to make friends of the men of an opposite party, who had expressed an ardent inclination to gain me on their side before I joined them; but who, the moment I came over, no longer estimated at any value my pretended merit. When they perceived that I did not adopt all their prejudices; that I aimed at nothing but the discovery of truth; that, disposed to vilify neither their enemies nor my own, I was not a fit person to be employed in cabal and intrigue; that my feeble virtues, which they once so highly extolled, had procured me nothing lucrative, and were incapable of doing harm to any one: in a word, that I belonged no more to their side than to that of their antagonists; they neglected me entirely, and even, in their turn, persecuted me. Thus I found, by experience, that, in a selfish and corrupt age, our friends measure their consideration of us by that which is entertained by their enemies, and that they court us only in proportion as we can be useful, or render ourselves formidable to them. I have every where seen confederacies of various kinds, and I have always found in them the same description of men. They march, it is true, under standards of different colours, but it is always under those of ambition. They have but one object in view, that of domineering. Nevertheless, the interest of their corps excepted, I never met with two of them whose opinions did not differ as much as their faces. What is a source of joy to one, sinks the other into despair: to the one, evidence appears to be absurdity, to the other, downright absurdity is evidence. Nay, in the study I have made of mankind, in order to find, if possible, a comforter among them, I have seen persons, and these persons men of exalted reputations, differ completely from themselves, according as it was morning or night, before or after dinner, as they were in public or in private. Books, even those which are most eagerly cried up, abound also with contradictions. Thus I was made sensible, that the

diseases of the mind were no less reduced to systematic methods of cure than those of the body ; and that I had acted very imprudently in adding the unskilfulness of the physician to my own infirmities, as there are more patients of every description killed by remedies than by diseases.

My calamities, however, had not yet attained their final period. The ingratitude of men, of whom I deserved better things ; unexpected family mortifications ; the total annihilation of my slender patrimony, expended in enterprizes undertaken for the service of my country ; the debts with which I was burthened, incurred in the same way ; and my hopes of fortune blasted ;—this combination of evils shook at once both my health and my reason. I was attacked by a malady, to which I had hitherto been a stranger. Fires, similar to those of lightning, affected the organs of vision. Every object presented itself to me double and in motion. Like *Œdipus*, I saw two suns. At the same time, my heart was no less disturbed than my head. In the finest day of summer, I could not cross the *Seine* in a boat without experiencing the most intolerable anxiety—I, who had preserved my soul in tranquility in the midst of a tempest off the *Cape of Good Hope*, and on board a vessel struck with lightning. If I happened to pass only through a public garden, by the side of a small pond of water, I felt the same horrible tremblings and apprehensions. There were moments even, when I imagined myself, without knowing how or when, bitten by a mad dog. Alas ! a much worse evil had befallen me, I had been bitten by the sharper tooth of calumny.

One thing is singular in my malady, but not less singular than true : the paroxysms only came upon me when in the society of men. To continue in an apartment where there was company, especially if the doors were shut, I found to be impossible. I could not even cross an alley in a public garden, if several persons were talking together.

The moment their eyes were turned upon me, I was sure they were deriding me. The circumstance of their being unknown to me was no relief: I recollected, that I had been calumniated by my own friends, and for the most honourable actions of my life. When I was alone, my malady subsided; I felt myself at ease also in places where I saw children only. For this purpose, I often seated myself on a bench in the Tuilleries, to look at the children playing on the grassy parterre, with the little dogs frisking around them. These were my spectacles and my tournaments. Their innocence reconciled me to the human species more effectually than all the wit of our dramas, and all the maxims of our philosophers: but at sight of a man approaching the place where I was seated, I felt my whole frame agitated, and was obliged instantly to retire. I often said to myself, "My sole study has been to deserve well of mankind: wherefore, then, am I shocked as often as I see them?" To no purpose did I call in reason to my aid; my reason could do nothing against a malady that was continually enfeebling all its powers (1). The very efforts which reason made to surmount it, served only to exhaust her still more, because she employed them against herself. My disorder did not call for vigorous exertion, but for repose.

Medicine, it is true, offered me its assistance, and told me, that the focus of my disorder was in the nerves. I felt this better than medicine was able to define it to me: but, supposing I had not been too poor to avail myself of its prescriptions, I had too much experience to place any faith in them. Three gentlemen of my acquaintance, tormented with the same species of indisposition, died in a short time of three different remedies, pretended specifics for the cure of the nerves. The first, by bathing and bleeding; the second, by the use of opium; and the third, by that of ether. The two last were both celebrated physi-

cians (2) at Paris, both of high reputation for their medical writings, and particularly on the subject of nervous affections.

I discovered afresh, but for once by the experience of another, what an illusion I had practised upon myself in expecting the cure of my complaints from men. I discovered how vain were their opinions and their doctrines, and what an absurd part I had been acting through life, in rendering myself miserable to promote the happiness of others, and in maiming myself to procure them ease.

Meanwhile, from the multitude of my calamities, I derived a powerful motive to resignation. On comparing the good and the ill with which our fleeting days are so strangely variegated, I caught a glimpse of a most important truth not generally known; namely, that nature produces nothing deserving of hatred; and that the author of nature, having placed us in a career, which must of necessity terminate in dissolution, has furnished us with as many reasons for loving death, as for being attached to life.

All the branches of our life are mortal, like the trunk. Our fortunes, our reputation, our friendship, our loves, all the most endeared objects of our affection, perish before us oftener than once; and if the most fortunate destinies were displayed with all the calamities which have attended them, they would appear to us like those stately oaks which embellish the earth with their spreading branches, but which rear others of still greater magnitude towards heaven, and which are struck with lightning.

For my own part, a feeble shrub, shattered by so many tempests, nothing remained to me that could be lost. Perceiving, beside, that I had henceforth nothing to hope either from others or from myself, I committed myself to God alone; and engaged my promise to him, never to expect any thing essential to my happiness from any human being, any single individual, to whatever extremity I might be reduced, and of whatever kind it might be.

My confidence was acceptable to him, of whom no one ever asked assistance in vain. The first fruit of my resignation was the alleviation of my sorrows. As soon as I ceased to struggle against them my solitudes were lulled to rest. Shortly after, there dropped into my lap, without the slightest solicitation, by the credit of a person whom I did not know, (3) and in the department of a minister to whom I had never been useful, an annual gratuity from his majesty. Like Virgil, I partook of the bread of Augustus. The benefit, indeed, was of moderate value, was annual, was uncertain, depending on the pleasure of a minister, liable himself to sudden revolutions, on the caprice of intermediate persons, and on the malignity of my enemies, who might sooner or later get it intercepted by their intrigues. But, reflecting upon the subject, I found that Providence was treating me precisely in the same way in which the human race in general was treated, on whom heaven had bestowed from the beginning of the world, in the crops of the harvest, an annual subsistence only, uncertain like mine, growing on a frail stalk, continually battered by the winds, and exposed to the depredations of birds and insects. But it distinguished me, in a very advantageous manner, from the greatest part of mankind, in that my crop cost me no fatigue, no labour, and left me the complete enjoyment of my liberty.

The first use I made of it was to withdraw from perfidious men, whom I had no longer need to importune. As soon as I saw them no more my soul was restored to tranquillity. Solitude is a lofty mountain, from whence they appear of a very diminutive size. Solitude, however, was rather inimical to my condition, by disposing the mind too intensely to meditation. To J. J. Rousseau I stand indebted for the re-establishment of my health. I had read in his immortal productions, among other natural truths, that man was made to act, and not to meditate. Hitherto I had exercised my mind, and suffered my body to rest; I now inverted

the order of this regimen. I exercised the body, and gave repose to the mind. I renounced almost all books. I threw my eyes upon the works of nature, which spoke to all my senses a language that neither time nor nations have the power to alter. My history and my journals were the herbage of the fields and meadows. My thoughts did not painfully go forth in quest of them, as in human systems; but their thoughts quietly sought out me under a thousand engaging forms. In these I studied, without effort, the laws of that universal wisdom with which I had been surrounded from my cradle, and on which I had hitherto bestowed a very superficial attention. I pursued the traces of them in every part of the world, by reading books of travels. These were the only modern books for which I retained a relish, because they transported me into other societies than that in which I was unhappy, and, especially, because they unfolded to me the various works of nature.

By their means I was taught, that, in every part of the earth, there is a portion of happiness for all men, of which they are almost universally deprived, and that though, in our political order, which disunites them, they are in a state of war, in the order of nature, who invites them to approximation, they were in a state of peace. These consoling meditations reconducted me insensibly to my ancient projects of public felicity; not to execute them in person, as formerly, but at least to compose of that felicity an interesting picture. The mere speculation of a general happiness was now sufficient for my own happiness. I reflected also that my imaginary plans might one day be realized by men more fortunate than myself. This desire redoubled in me at sight of the miserable beings of which our societies consist. I felt from the privations which I had experienced myself, the necessity of a political order conformable to the order of nature; and I composed such an order from the instinct and demands of my own heart.

Enabled by my own travels, and still more by reading those of others, to select, on the surface of the globe, a situation proper for tracing the plan of a happy state of society, I fixed it in the bosom of South America, on the rich and desert shores of the River of the Amazons.

I conveyed myself in imagination to the centre of those immense forests. I constructed forts there : I cleared large tracks of land ; I covered them with copious harvests, and with orchards presenting overflowing crops of all the fruits foreign to Europe : I offered an asylum to the men of all nations, the individuals of which I had seen in distress : I invited the Hollanders and Swiss, who have no territory in their own country, and the Russians, destitute of the means of establishing themselves in their vast solitudes ; the English, tired of the convulsions of their popular liberty, and the Italians, of the lethargy of their aristocratical governments ; the Prussians sick of their military despotism, and the Poles of their republican anarchy ; the Spaniards of the intolerance of their religious opinions, and the French of the levity of theirs ; knights of Malta, and Algerines ; the peasantry of Bohemia, Poland, Russia, Franche Comté, and Lower Brittany, escaped from the tyranny of their compatriots ; the slaves of our barbarous colonies ; the protectors and the protected of all nations ; courtiers, gowns-men, scholars, soldiers, merchants, financiers ; every unfortunate wretch tormented with the maladies of European, African, and Asiatic opinions, and who had all of them, with very few exceptions, been aiming at mutual oppression, and reacting upon each other by violence or cunning, impiety or superstition. They abjured the national prejudices, which had rendered them from their birth the enemies of other men ; and especially that which is the source of all the animosities of the human race, and which Europe instils, with the milk that nourishes them, into each of her sons—the desire of being the first. They adopted, under the im-

mediate protection of the author of nature, the principles of universal toleration, and by the exercise of this act of general justice, they followed, unconstrained, the particular bias of their characters. The Dutchman carried agriculture and commerce into the very bosom of the morasses; the Swiss to the summit of the rocks; and the Russian, dexterous in managing the hatchet, into the very centre of the thickest forests. The Englishman devoted himself to navigation, and those useful arts which constitute the strength of states; the Italian to the liberal arts which constitute their glory; the Prussian to military exercises; the Poles to those of horsemanship; the reserved Spaniard to the talents which require constancy and firmness; the Frenchman to those which render life agreeable, and to the social instinct which qualifies him to be the bond of union among all nations. All these men, though of opinions so different, enjoyed, through the medium of toleration, an interchange of every thing that was excellent in their several characters, and tempered the defects of one by the redundancies of another. Thence resulted, from education, from laws, and from habit, a combination of arts, of talents, of virtues, and of religious principles, which formed of the whole but one single people, disposed to exist internally, in the most perfect harmony, to resist every external invader, and to amalgamate with all the rest of the human race.

Full of my subject, I committed to writing all the speculations, which, in my musings, I had made upon this subject; but, when I attempted to put them together, in order to form to myself, and to convey to others, the idea of an existing republic, modelled in conformity to the laws of nature, I perceived, after all the labour I had bestowed, how impossible it would be to pass the illusion upon a single reasonable being.

Plato, it is true, in his *Atlantis*, Xenophon in his *Cyropaedia*, and Fenelon in his *Telemachus*, have depicted the

felicity of various political societies which have, perhaps, never existed : but, by blending their fictions with historical traditions, and carrying them back into remote ages, they have given them a sufficient air of probability, for a reader, not over fastidious, to receive, as realities, recitals which he has no longer the power of supporting by facts. With the work I had formed it was otherwise. I proceeded on the supposition, in modern times, and in a well known part of the globe, of the existence of a very considerable people, formed almost entirely of the miserable refuse of European nations, and exalted all at once to the highest degree of felicity; and this rare phenomenon, so worthy at least of the curiosity of Europe, as soon as it was certain that it had no real existence, would lose all the charms of illusion. Beside, the scantiness of my knowledge, respecting a country so different from our own, and so superficially described by travellers, would have given to my pictures a false colouring and very indistinct features.

I abandoned then my political vessel, though I had toiled for several years with unwearied perseverance to complete it. Like the canoe of Robison Crusoe, I left it in the forest where I had hewn it; in the first place, for want of power to launch it, and, when launched, to guide it safely along the tide of human opinions.

To no purpose did my imagination perform the tour of the globe. Amidst so many sites presented by nature for the happiness of man, I could not find so much as a single spot on which to place the illusory habitation of a people, happy in conformity to her laws; for neither the republic of St. Paul, near Brazil, formed of banditti who made war upon the whole world; nor the evangelical associations of William Penn, in North America, which refuses even to act upon the defensive against their enemies, nor the conventual redemptions (4) of the Jesuits in Paraguay, nor the voluptuous islanders of the South Sea, who, in the very lap of sen-

suality, offer up human sacrifices (5), appeared to me proper to represent a people, employing, in the state of nature, all their faculties, physical and moral.

Beside, though these fraternities presented to me certain republican images, the first was a state of absolute anarchy; the second, merely an association protected by the state in which it resided; and the other two consisted of hereditary aristocracies, in which a particular class of citizens, having all power to itself, even to the disposal of the national subsistence, kept the people at large in a state of perpetual tutelage, without the possibility of their ever emerging from the class of Neophytes, or of Toutous (6).

My soul, finding no complacency in modern times, winged its way to the ages of antiquity, and alighted first among the nations of Arcadia.

This happy portion of Greece presented to me climates and situations similar to those which are dispersed over the rest of Europe, and which I could fashion at least into pictures, at once variegated and possessing the advantage of resemblance. It was filled with mountains of considerable elevation, of which some, as that of Phoë, for instance, covered with snow all the year round, were similar to those of Switzerland. On the other hand, its morasses, such as that of Stymphale, gave it, in this part of its territory a resemblance to Holland. Its vegetables and its animals were the same with those which are scattered over the soil of Italy, France, and the north of Europe. It produced olive trees, vines, apple trees, pulse of all kinds, pasture; forests of oaks, of pines, and of firs; oxen, horses, sheep, goats, and wolves. In this occupation the Arcadians were not unlike our peasantry. They were husbandmen, shepherds, vine-dressers, and huntsmen. But in one respect they differed from them; for they were warlike abroad, and peaceable at home. As soon as the state was menaced

with hostility, they voluntarily appeared for its defence, every man equipped at his own expence. Of the ten thousand Greeks who, under the command of Xenophon, effected the famous retreat of Persia, many were Arcadians. They were also religious, for most of the gods of Greece were born in their country: Mercury on mount Cyllene; Jupiter on mount Lyceum; Pan on mount Menalus, or, according to some, amidst the forests of mount Lyceum, where he was worshipped with singular devotion; and Arcadia was the theatre on which Hercules exhibited the most astonishing of his atchievements.

With these sentiments of patriotism and religion the Arcadians blended that of love, which has at length acquired the ascendant, as the principal idea which that people have left us of themselves. For political and religious institutions vary in every country with the lapse of ages, and are peculiar to it; but the laws of nature are of all periods, and interest all nations. Hence it is that the poets, ancient and modern, have represented the Arcadians as a nation of amorous shepherds, who excelled in poetry and music, which, in all countries, are the principal languages of love. Virgil, in particular, frequently celebrates their talents and rural felicity. In his ninth Eclogue, which breathes the gentlest melancholy, he thus introduces Gallus, the son of Pollio, inviting the Arcadian swains, to deplore with him the loss of his mistress Lycoris.

Cantabitis, Arcades, inquit,
 Montibus hæc vestris. Soli cantare periti,
 Arcades. O mihi tum quam molliter ossa quiescent
 Vestra meos olim si fistula dicat amores!
 Atque utinam ex vobis unus, vestrique fuisset
 Aut custos gregis, aut maturæ vinitor uvæ!

O Arcadian swains,
 Ye best artificers of soothing pains,
 Tune your soft reeds, and teach your rocks my woes,
 So shall my shade in sweeter rest repose :
 O that your birth and business had been mine,
 To feed the flock, and prune the spreading vine !
 There some soft solace to my amorous mind,
 Some Phillis or Augustus I should find.

WARTON.

Gallus, the son of a Roman consul, in the age of Augustus, considered the condition of the Arcadian swains as so enviable, that he dared not aspire to the felicity of becoming among them a proprietary shepherd, or the dresser of a vineyard, which he could call his own, but merely to that of a simple keeper of cattle : *custos gregis* ; or one of those hireling labourers, whom they employed occasionally to assist in treading out the ripened clusters : *mature vinitor uvæ*.

Virgil abounds in these delicate shades of sentiment, which in the best translations are almost wholly lost.

Though the Arcadians passed a considerable part of their life in singing and making love, Virgil does not represent them as an effeminate race of men. On the contrary, he assigns to them simple manners and a particular character of force, of piety, and virtue, which is confirmed by all the historians who have spoken of them. He introduces them as acting a very distinguished and important part in the origin of the Roman empire ; for when Æneas sailed up the Tiber, with the view of forming alliances with the nations who inhabited the shores of that river, he found, at the place of his landing, a small city called Pallanteum, from the name of Pallas, son to Evander, king of the Arcadians, by whom it had been built. This city was afterwards enclosed within the boundaries of the city of Rome, to which it served as a fortress. For this reason it is that Virgil

denominates king Evander, the founder of the Roman fortrefs.

Rex Evandrus, Romanæ conditor arcis.

ÆNEID, lib. viii. ver. 313.

I feel a propensity that I cannot resist, to insert here some passages of this poem, which relate immediately to the manners of the Arcadians, and, at the same time, demonstrate their influence on those of the Roman people. I am aware how imperfect every translation must be of such passages; but the delicious poetry of Virgil will be some indemnification. This digression, beside, is by no means foreign to the general plan of my work. The passages I shall adduce will exhibit various examples of the powerful effects arising from consonances and contrasts, which I have considered in my preceding studies as the first moving principles of nature. It will be seen that, imitating nature, Virgil abounds with them, and that they are the sole source of the harmony of his style, and the magic of his pictures.

First then, Æneas, by command of the god of the Tiber, who had appeared to him in a dream, comes to solicit the alliance of Evander, that he might form the more readily, by his assistance an establishment in Italy. He pleads the ancient origin of their families, which had both descended from Atlas; the one by Electra, the other by Maia. Evander makes no reply to this genealogy; but at sight of Æneas, he recollects with delight the features, the voice, and the address of Anchises, whom he had entertained in his palace within the walls of Pheneum, when that prince, on his way to Salamis with Priam, who was going to visit his sister Hesione, passed over the cold mountains of Arcadia in his road.

Ut te fortissime Teucrûm

Accipio agnoscoque libens ! ut verba parentis
Et vocem Anchisæ magni vultumque recordor !
Nam memini Hesiones visentem regna sororis
Laomedontiaden Priamum, Salamina petentem,
Protinus Arcadiæ gelidos invisere fines.

ÆNEID, b. viii. l. 154.—159.

O valiant leader of the Trojan line,
In whom the features of thy father shine :
How I recall Anchises, how I see
His motions, mien, and all, my friend, in thee !
Long tho' it be, 'tis fresh within my mind,
When Priam to his sister's court design'd
A welcome visit, with a friendly stay,
And, thro' th' Arcadian kingdom took his way.

DRYDEN.

Evander was then in the flower of his age, and glowed with the desire of joining his hand in friendship to the hand of Anchises : *dextro conjungere dextram*. He calls to mind the tokens of kindness he had received from him and his valuable presents, among which were two bridles, bitted with gold, which he had since given to his son Pallas, as symbols, no doubt, of the prudence so necessary in a young prince.

Frænaque bina, meus quæ nunc habet aurea Pallas.

B. viii. l. 163.

..... two rich bridles with their bits of gold,
Which my son's courseters in obedience hold.

DRYDEN.

And he immediately adds,

Ergo et quam petitis, juncta est mihi foedere dextra,
Et lux cum primum terris se crastina reddet,
Auxilio lætos dimittam, opibusque juvabo.

B. viii. l. 169.—171.

The league you ask, I offer, as your right,
And, when to-morrow's sun reveals the light,
With swift supplies you shall be sent away.

DAYDEN.

Thus Evander, though a Greek, and consequently a natural enemy to the Trojans, gives his aid to Æneas, from the mere recollection of the friendship which he felt for his ancient guest Anchises. The hospitality which he had formerly expressed to the father, determines him now to support the son.

It is not foreign to my subject, to remark in this place, to the honour of Virgil, and of his heroes, that as often as Æneas, under the pressure of calamity, is induced to the necessity of having recourse to the assistance of strangers, he never fails to remind them either of the glory of Troy, some ancient family alliances, or other political reason, calculated to interest them in his favour; while those who assist him are always determined by motives of virtue. When thrown by the tempest on the Lybian shore, Dido is led to afford him an asylum by a sentiment still more sublime than the recollection of any particular hospitality, highly respected as it was among the ancients, namely by the general interest which it becomes human beings to take in the unfortunate. To render the effect of this the more dignified and affecting, she is made to recollect her former want of similar assistance, and reverberates from her own heart, on the Trojan prince, the same degree of sympathy which she had then demanded for herself.

Me quoque per multos similis fortuna labores
Jactatam, hæc demum voluit consistere terrâ.
Non ignara mali, miseris succurere disco.

B. i. l. 632—634.

For I myself like you have been distrest,
Till heaven afforded me this place of rest:
Like you an alien in a land unknown,
I learn to pity woes so like my own.

DRYDEN.

Virgil uniformly prefers natural to political reasons, and the welfare of mankind to the policy of states. Hence it is, that his poem, though composed to celebrate the particular glory of the Roman people, never fails to interest men of all ages and all nations.

To return to king Evander.—At the time of Æneas's landing, he was employed in offering a sacrifice to Hercules, at the head of his Arcadian colony. After having engaged the Trojan chief and his attendants to partake of the sacred banquet, which his arrival had interrupted, he instructs his guest in the origin of this sacrifice, by relating to him the history of the robber Cacus, whom Hercules had put to death, in a cavern adjoining to the Aventine Mount. Of the combat of the son of Jupiter with that flame-vomiting monster, he presents our young Trojan with a tremendous picture; and then adds:—

Ex illo celebratus honos, lætique minores
Servare diem: priusque Potitius auctor,
Et domus Herculei custos Pinaria sacri,
Hanc aram luco statuit: quæ maxima semper
Dicetur nobis, et erit quæ maxima semper.
Quare agite, O juvenes, tantarum in munere laudum
Cingite fronde comas, et pocula forgite dextris;
Communemque vocate deum, et data vina volentes.
Dixerat: Herculeâ bicolor cum populus umbra
Velavitque comas, foliisque innexa pependit;
Et sacer implevit dextram scyphus. Ocius omnes
In mensam læti libant, divosque precantur.

Devexo interea proprior fit vesper olympe:
 Jamque sacerdotes, primusque Potitius, ibant.
 Pellibus in morem cincti, flammasque ferebant.
 Instaurant epulas, et mensæ grata secundæ,
 Dona ferunt: cummulantque oneratis lancibus aras.
 Tum Salii ad cantas, incensa altaria circum,
 Populeis adsunt evincti tempora ramis.

B. viii. l. 268—286.

From that blest hour th'Arcadian tribes bestowed
 These solemn honours on their guardian god:
 Potitius first, his gratitude to prove,
 Ador'd Alcides in the shady grove,
 And with the old Pinarian sacred line,
 These altars raised, and paid the rites divine.
 Rites which our sons for ever shall maintain,
 And ever sacred shall the grove remain.
 Come then, with us, to great Alcides pray,
 And crown your heads, and solemnize the day.
 Invoke our common god with hymns divine,
 And from the goblet pour the generous wine.
 He said, and with the poplar's sacred boughs,
 Like great Alcides, binds his hoary brows,
 Rais'd the crown'd goblet high in open view,
 With him the guests the holy rite pursue,
 And on the board the rich libations threw.

Now from before the rising shades of night
 Roll'd down from heaven the beamy light,
 Clad in the fleecy spoils of sheep, proceed
 The holy priests; Potitius at their head.
 With flaming brands and off'rings march the train,
 And bid the hallow'd altars blaze again.
 With care the copious viands they dispose,
 And for their guests a second banquet rose.
 The fires curl high; the Salii dance around,
 To sacred strains, with shady poplars crown'd.

PITT.

Every circumstance here detailed by the poet, so far from being a poetical fiction, is a real tradition of the Roman history. According to Livy,* Potitius and Penarius were the chiefs of two illustrious Roman families. Evander instructed them in the ritual of the worship to be paid to Hercules, and committed to their charge the conduct of it. Their posterity enjoyed the dignity of this priesthood down to the censorship of Appius Claudius. The altar of Hercules, *Ara Maxima*, was at Rome, between the Aventine and the Palatine Mountains, in the open place called *Forum Boarium*. The Salians were the priests of Mars, first instituted by Numa to the number of twelve. Virgil proceeds on the supposition, according to some commentators, that they had existed ever since the days of king Evander, and, that they sung in the sacrifices offered to Hercules. But there is reason to believe that Virgil in this likewise followed the traditions of history; for he collected, with a sort of religious ardor, even the slightest prognostics and the most frivolous predictions, to which he assigned a first-rate importance, the moment it appeared that they were in any way connected with the foundation of the Roman empire.

Rome appears to have been indebted to the Arcadians for her principal religious usages, and for others still more interesting to humanity: for Plutarch derives one of the etymologies of the name patricians, an order established by Romulus, from the word *patrocinium*, which means patronage or protection; a word which is used to this day, in the same sense, because one of the leading men who accompanied Evander into Italy was called Patronus, who being a person distinguished for his beneficence, and for granting support to the poorer and more oppressed class of mankind, communicated his name to that office of humanity."

The sacrifice and banquet of Evander terminated in a hymn to the honour of Hercules, which I shall insert, in

* Book i. of his History.

order to shew, that the same people, who sung so melodiously the loves of shepherds, were equally capable of celebrating the virtues of heroes; and, that the same poet, who, in his Eclogues, tunes so sweetly the rural pipe, could sound as vigorously the epic trumpet.

Hic juvenum chorus, ille, senum, qui carmine laudes
Herculeas et facta ferunt: ut primum novercæ
Monstra manu geminosque premeas eliserit angues:
Ut bello egregias idem disjecerit urbes.
Trojamque Œchaliæque; ut duos mille labores
Rege sub Eurystheo fati Junonis iniquæ,
Pertulerit. Tu nubigenas invicte bimembres,
Hylæumque Pholumque, manu: ut Cressia mactas
Prodigia, et vastum Nemea sub rupe leonem.
Te Stygii tremuere lacus: te janitor Orci,
Ossa super recubans antro semesa cruento.
Nec te ullæ facies, non terruit ipse Typhœus,
Arduus, arma tenens: non te rationis egentem
Lernæus turba caput circumstetit anguis.
Salve, vera Jovis proles, decus addite divis.
Et nos et tua dexter adi pede sacra secundo.
Talia carminibus celebrant: super omnia Caci
Speluncam adjiciunt, spirantemque ignibus ipsum.
Consonat omne nemus strepitu, collesque resultant.

B. viii. l. 287—305.

One choir of old, another of the young,
To [join] and bear the burden of the song.
The long records, the labours, and the praise,
And all the immortal acts of Hercules.
First, how the mighty babe, when swath'd in bands,
The serpents strangled with his infant hands:
Then, as in years and matchless force he grew,
Th'Œchalian walls, and Trojan overthrew.
Besides a thousand hazards they relate,
Procur'd by Juno's and Euristheus' hate.
Thy hands, unconquer'd hero, could subdue
The cloud-born centaurs, and the monster-crew.

Nor thy resistless arm the bull withstood ;
 Nor He the roaring terror of the wood.
 The tripple porter of the Stygian seat,
 With lolling tongue, lay foaming at thy feet ;
 And, seiz'd with fear, forgot his mangled meat.
 Th'infernal waters trembled at thy sight ;
 Thee, god, no face of danger could affright ;
 Nor huge Typhæus, nor th'unnumber'd snake,
 Increas'd with hissing heads, in Lerna's lake.
 Hail, Jove's undoubted son ! An added grace
 To heaven, and the great author of thy race.
 Receive the grateful off rings which we pay,
 And smile propitious on thy solemn day.
 In numbers thus they sing : above the rest
 The den, and death of Cacus crown the feast :
 The woods to hollow vales convey the sound ;
 The vales to hills, and hills the notes rebound.

DRYDEN.

These are strains worthy of the manly breasts of Arcadians. We seem to hear them filling the ambient air, in the echoes of the woods and the mountains.

Consonat omne nemus strepitu collesque resultant,

Virgil always expresses, natural consonances. They redouble the effect of his pictures, and infuse into them the sublime sentiment of infinity. Consonances are in poetry what reflexion is in painting.

This hymn will stand a comparison with the finest odes of Horace. Though composed in regular alexandrian verses, it has all the elegant turn and movements of a lyric composition, especially in its transitions.

Evander afterwards relates to Æneas the history of the antiquities of the country, beginning with Saturn, who, dethroned by Jupiter, retired thither, and established the golden age. He informs his guests, that the Tiber, an-

ciently called Albula, had acquired its present name from the giant Tiberis, who made a conquest of the shores of that river. He shews him the altar and the gate, since called Carmentalis by the Romans, in honour of the nymph Carmenta, his mother, by whose advice he had been led to form a settlement in that place, after having been banished from Arcadia, his native country. He points out to him an extensive wood, of which Romulus, in after times, availed himself as an asylum; and at the bottom of the rock, the grotto of Pan-Lupercal, so called, he tells him, in imitation of that of the Arcadians of Mount Lyceum.

Nec non et sacri monstrat nemus Argileti:
 Testaturque locum, et lethum docet hospitis Argi.
 Hinc ad Turpeiam sedem et capitolia ducit,
 Aurea nunc, olim sylvestribus horrida dumis.
 Jam tum religio pavidos terrebat agrestes
 Dira loci, jam tum sylvam saxumque tremebant.
 Hoc nemus, hunc, inquit, frondoso vertice collem,
 (Quis deus incertum est) habitat deus. Arcades ipsum
 Credunt se vidisse Jovem: cum sæpe nigram
 Ægida concuterit dextra, nimbosque cieret.
 Hæc duo præterea disjectis oppida muris,
 Reliquias veterumque vides monumenta virorum.
 Hanc Janus pater, hanc Saturnus condidit urbem:
 Janiculum huic, illi fuerat Saturnia nomen.

B. viii. l. 345—358.

Then shews the forest, which, in after times,
 Fierce Romulus, for perpetrated crimes,
 A sacred refuge made; with this, the shrine
 Where Pan below the rock had rites divine.
 Then tells of Argus' death, his murder'd guest,
 Whose grave and tomb, his innocence attest.
 Hence to the steep Tarpeian rock he leads;
 Now roof'd with gold, then thatch'd with homely reeds.

A reverend fear (such superstition reigns
 Among the rude) ev'n then possess'd the swains.
 Some god they knew, what god they could not tell,
 Did there amidst the sacred horror dwell.
 The Arcadians thought him Jove; and said they saw
 The mighty thunderer with majestic awe;
 Who shook his shield, and dealt his bolts around;
 And scatter'd tempests on the teeming ground.
 Then saw two heaps of ruins; once they stood
 Two stately towns, on either side the flood.
 Saturnia's and Janicula's remains:
 And either place the founder's name retains.

DRYDEN.

We have here the principal monuments of Rome, as well as the earliest religious establishments ascribed to the Arcadians. The Romans celebrated the feast of Saturn in the month of December. During these festivals the masters and the slaves sat down at the same table; the last enjoying the liberty of saying and doing whatever they pleased, in memory of the ancient equality of mankind, which prevailed in the reign of Saturn. The altar and the gate Carmentalis long subsisted at Rome, as well as the grotto of Pan-Lupercal, which was at the foot of Mount Palatine.

Virgil opposes, with the ability of a great master, the rusticity of the ancient sites which surrounded the small Arcadian city of Pallanteum, to the magnificence of the very places within the boundaries of Rome; and their rude altar, with their venerable and religious traditions, under Evander, to the gilded temples of a city in which nothing venerable or religious was any longer to be seen, under Augustus.

There is another moral contrast in this passage, which produces a more powerful effect than all the physical contrasts, and which admirably paints the simplicity and uncorrupted integrity of the king of Arcadia. It is when that

prince justifies himself, without being called upon to do so, from the suspicion of having caused the death of his guest Argus, and appeals, as a witness of his innocence, to the wood which he had consecrated to him. This Argus, or this Argian, had introduced himself into his house with an intention to murder him, but having been detected, was condemned to die. Evander had a tomb reared to his memory, and here solemnly protests, that he had not violated, respecting this man, the sacred rights of hospitality. The piety of this good king, and the protestation which he makes of his innocence respecting a stranger, who was deeply criminal against himself, and justly condemned by the laws, forms an admirable contrast with the illegal proscription of guests, parents, friends, patrons, of which Rome had been the theatre for an age before, and which had excited in none of her citizens either scruple or remorse. The quarter of Argiletum extended in Rome along the banks of the Tiber; the town Janiculum had been built on the mount of that name; and Saturnia on the rock, first called the Tarpeian, and afterwards the Capitol, the place of Jupiter's residence. This ancient tradition of Jupiter's frequently collecting the clouds on the summit of this forest-clad rock, and there brandishing his dark ægis, confirms what has been said in my preceding Studies, of the hydrualic attraction of the summits of mountains, and of their forests, which are the sources of rivers. This was the case likewise with Olympus, frequently involved in clouds, on which the Greeks fixed the habitation of the gods. In the ages of ignorance, religious sentiments explained physical effects; in ages of illumination, physical effects bring men back to religious sentiments. Nature at all times speaks to man the same language in different dialects.

Virgil completes the contrast of the ancient monuments of Rome, by presenting a picture of the poor and simple

habitation of the good king Evander, in the very place where so many sumptuous palaces were afterwards reared.

Talibus inter se dictis ad tecta subibant
 Pauperis Evandri: passimque armenta videbant
 Romanoque foro et lautis mugire carinis.
 Ut ventum ad sedes: hæc, inquit, limina victor
 Alcides subiit: hæc illum regia cepit.
 Aude, hospes, contemnere opes, et te quoque dignum
 Finge deo, rebusque veni non asper egenis.
 Dixit; et augusti subter fastigia tecti
 Ingentem Æneam duxit: stratisque locavit,
 Effultum foliis et pelle Libystidis ursæ.

B, viii. l. 359—368,

Discoursing thus, together they resort
 Where poor Evander keeps his country court.
 They view'd the ground of Rome's litigious hall,
 Once oxen low'd, where now the lawyers bawl.
 Then stooping, through the narrow gate they press'd,
 When thus the king bespoke his Trojan guest:
 Mean as it is, this palace, and this door,
 Receiv'd Alcides, then a conqueror.
 Dare to be poor: accept our homely food
 Which feasted him; and emulate a god.
 Then underneath a lowly roof he led
 The weary prince, and laid him on the bed,
 The stuffing leaves, with hides of bears o'erspread.

DRYDEN,

It is evident from hence how deeply Virgil was penetrated with the simplicity of Arcadian manners, and that he was delighted with the idea of Evander's cattle lowing in the *Forum-Romanum*, and grazing in the proud quarter of the city, distinguished by the name of *Carinæ*, because Pompey

had built a palace there, ornamented with the prows of ships in bronze. This rural contrast produces the most agreeable effect. The author of the Eclogues, no doubt, recollected, in this place, the shepherd's pipe. Accordingly, we shall see him laying down the trumpet to assume the flute. He proceeds to oppose to his picture of the dreadful conflict with Cacus, to the hymn of Hercules, to the religious traditions of the Roman monuments, and to the austere manners of Evander, the most voluptuous episode of his whole work; which is that of Venus soliciting Vulcan to make a suit of armour for Æneas,

Nox ruit, et fuscis tellurem amplectitur alis.
 At Venus haud animo nequicquam exterrita mater,
 Laurentumque minis et duro mota tumultu,
 Vulcanum alloquitur: thalamoque hæc conjugis auro
 Incipit, et dictis divinum aspirat amorem:
 Dum bello Argolici vastabant Pergama reges
 Debita casurasque inimicis ignibus arces:
 Nen nullum auxilium miseris, non arma rogavi
 Artis opisque tuæ: nec te, carissime conjux,
 Incassumve tuos volui exercere labores,
 Quamvis et Priami deberem plurima natis,
 Et durum Æneæ flevissem sæpe laborem.
 Nunc, Jovis imperiis, Rutulorum constitit oris.
 Ergo eadem supplex venio, et sanctum mihi numen
 Arma rogo, genetrix nato. Te filia Nerei,
 Te potuit lachrymis Tithonia flectere conjux.
 Aspice qui coeant populi, quæ mœnia clausis
 Ferrum acuant portis, in me excidiumque meorum.
 Dixerat; et niveis hinc atque hinc diva lacertis.
 Cunctantem amplexu molli fovet: ille repenti
 Accepit solitam flammam, notusque medullas
 Intravit calor, et labefacta per ossa cucurrit:
 Non secus atque olim tonitru cum rupta corusco
 Ignea rima micans percurrit lumine nimbos.
 Sensit læta dolis, et formæ conscia conjux.

Tum pater æterno fatur devictus amore :
 Quid causas petis ex alto? Fiducia celsit
 Quo tibi diva mei? similis si cura fuisset,
 Tum quoque fas nobis Teucros armare fuisset.
 Nec pater omnipotens Trojam, nec fata vetabant
 Stare, decemque alios Priamum superesse per annos.
 Et nunc, si bellare paras, atque hæc tibi mens est,
 Quicquid in arte meâ possum promittere curæ,
 Quod fieri ferro liquidore potest electro :
 Quantum ignes animæque valent : absiste, precando.
 Viribus indubitare tuis. Ea verba locutus,
 Optatos dedit amplexus ; placidumque petivit
 Conjugis infusus gremio, per membra soporem.

B. viii. l. 369—406.

Now night had spread her silver dews around,
 And with her sable wings embrac'd the ground,
 Then love's fair goddess, anxious for her son,
 (New tumults rising and new wars begun)
 Couch'd with her husband in his golden bed,
 With these alluring words invokes his aid :
 And, that her pleasing speech his mind may move,
 Inspires each accent with the charms of love :
 While cruel fate conspired with Grecian powers,
 To level with the ground the Trojan towers ;
 I ask'd not aid the unhappy to restore ;
 Nor did the succour of thy skill implore ;
 Nor urg'd the labours of my lord in vain ;
 A sinking empire longer to sustain.
 Tho' much I ow'd to Priam's house, and more
 The danger of Æneas did deplore.
 But now by Jove's command, and fate's decree,
 His race his doom'd to reign in Italy ;
 With humble suit I beg thy needful art,
 O still propitious power, that rules my heart !
 A mother kneels a suppliant for her son.
 By Thetis and Aurora thou wert won

To forge impenetrable shields; and grace,
 With fated arms, a less illustrious race.
 Behold, what haughty nations are combin'd
 Against the relics of the Phrygian kind;
 With fire and sword my people to destroy,
 And conquer Venus twice, in conquering Troy.
 She said, and strait her arms, of snowy hue,
 About her unresolving husband threw.
 Her soft embraces soon infuse desire;
 His bones and marrow sudden warmth inspire;
 And all the godhead feels the wonted fire.
 Not half so swift the rattling thunder flies,
 Or forked lightnings flash along the skies.
 The goddess, proud of her successful wiles,
 And conscious of her form, in secret smiles.
 Then thus, the power, obnoxious to her charms,
 Panting, and half dissolving in her arms:
 Why seek you reasons for a cause so just;
 Or your own beauties, or my love distrust?
 Long since had you requir'd my helpful hand,
 The artificer and arts you might command,
 To labour arms for Troy: nor Jove nor fate,
 Confin'd their empire to so short a date;
 And if you now desire new wars to wage,
 My skill I promise, and my pains engage.
 Whatever melting metals can conspire,
 Or breathing bellows, or the forming fire,
 Is freely yours: your anxious fears remove:
 And think no task is difficult to love.
 Trembling he spoke; and eager of her charms,
 He snatch'd the willing goddess to his arms;
 Till in her lap infused, he lay possess'd
 Of full desire, and sunk to pleasing rest.

DRYDEN.

Virgil always employs conformities in the midst of contrasts. For introducing Venus practising her bewitching arts on Vulcan, he chuses the season of night, because the power

of Venus is then the greatest. It is impossible for me to point out all the graces of the language of the goddess of beauty in this passage. There is in her diction a fascinating mixture of elegance, negligence, and timidity, which may be felt but cannot be described. I shall confine myself, therefore, to a few traits of her character, which appear to me to be capable of being most easily hit. She begins with the obligations she had been under to the family of Priam. The chief, and I believe the only one, was the apple, adjudged in her favour, by Paris, one of the sons of Priam, to the detriment of Juno and Minerva. But that apple, which had declared her the most beautiful of the three, and which had, moreover, humbled her rivals, was to Venus every thing: she accordingly calls it *plurima*, and extends her gratitude for this favour, not to Paris only, but to all the sons of Priam.

Quamvis et Priami deberem plurima natis.

As to Æneas, her son, by Anchises, though the grand object of her enterprizes, she speaks only of the tears which she has shed over his calamities, and even these she dispatches in a single line. She names him but once, and, in the verse following, describes him with so much ambiguity, that what she says of him might almost be referred to Priam, so fearful is she of repeating the name of the son of Anchises in presence of her husband. As to Vulcan, she supplicates, implores, flatters, wheedles, him; she calls his skill *sanctum numen*, her sacred protection. But when she comes to her great point, the armour for Æneas, she expresses herself literally in four words, *Arma rogo genetrix nato*. She does not say, indeed, for her son; but conveys her meaning in general terms, to avoid explanations of a nature too particular. As the ground was slippery, she supports herself by the example of two faithful wives, Thetis and Aurora, who had obtained from Vulcan armour for their sons; the first for Achilles, the second for

Memnon. The children of these goddesses were indeed legitimate, but they were mortal like Æneas, which was sufficient for the moment. She next attempts to alarm her husband for her own personal safety. She suggests that she stood exposed to incredible danger. "Haughty nations," says she, "combine with fire and sword to destroy my people." Vulcan is staggered, yet still hesitates; she fixes his determination by a master-stroke; she folds him in her beautiful arms, and caresses him. The words *Cunctantem amplexu molli fovet, . . . sensit læta dolis, . . .* and, above all, *formæ conscia*, defy all the powers of translation.

Vulcan's answer presents adaptations in perfect consonance with the situation into which he had been thrown by the caresses of Venus.

Virgil gives him, first, the title of father:—

Tum pater æterno fatur devictus amore.

The epithet more properly belongs to Apollo than to Vulcan: for it means here the good Vulcan. Virgil frequently employs it in this sense. He applies it to Æneas, and to Jupiter himself. *Pater Æneas, Pater omnipotens.* The principal character of a father being goodness, he qualifies by this name his hero and the sovereign of the gods. The word father, in this passage, signifies, in the most literal sense of the words, good man; for Vulcan speaks and acts with singular goodness of disposition.

Some commentators have observed that in the words

Fiducia celsit quò tibi diva mei,

there is an inversion of grammatical construction; and they have accordingly ascribed it to a poetical license. They were not aware that the irregularity of Vulcan's diction proceeded from the disorder of his head; and that Virgil represents him, not only as transgressing against the rules of grammar, but against the laws even of common

sense; for he makes him say, that, had Venus expressed a similar anxiety before, it would have been in his power to have fabricated arms for the Trojans; that Jupiter and the fates did not forbid Troy to stand, nor Priam to reign ten years longer:—

Similis si cura fuisset,
Tum quoque fas nobis Teucros armare fuisset;
Nec pater omnipotens Trojam, nec fata vetabant
Stare, decemque alios Priamum superesse per annos.

It was clear, however, that fate had destined Troy to fall in the eleventh year of the siege; and that this irrevocable decree had been declared by many oracles and prognostics, among others, by the presage of a serpent, which devoured ten little birds in the nest, with their mother. There is in Vulcan's discourse a great deal of swaggering, to say no worse of it, for he insinuates that there were arms which he could have made, in complaisance to Venus, capable of counteracting the course of fate and the will of Jupiter himself, to whom he gives the epithet of omnipotent, by way of defiance. Observe farther, the rhyme of these two verses, in which the same word is twice repeated, without any apparent necessity:—

..... si cura fuisset,
..... armare fuisset.

Vulcan intoxicated with love, knows neither what he says, nor what he does. He is completely deranged in his expression, in his thoughts, and in his actions, for he agrees to forge magnificent armour for the illegitimate son of his faithless wife. It is true he avoids naming him. She herself has mentioned him but once, from discretion, and he suppresses the name altogether, from jealousy. To Venus alone the service is to be rendered. It appears as if he believed she was going herself personally to engage in combat.

..... Si bellare paras, atque hæc tibi mens est.

..... If you now desire new wars to wage,
My skill I promise, and my pains engage.

The total disorder of his frame terminates that of his address. Heated with the fire of love, in the arms of Venus, he dissolves like metal in the furnace:—

Conjugis infusus gremio:

Remark the accuracy of that metaphorical consonance *infusus, dissolved*, so perfectly adapted to the god of the forges of Lemnos. At length he becomes completely insensible,

..... placidumque petivit,
..... per membra soporem.

Sopor means a great deal more than sleep or rest. It presents a consonance of the state of metals after their fusion, a total stagnation.

But in order to weaken the effect of what is licentious in this picture, and inconsistent with conjugal manners, the sage Virgil opposes immediately after to the goddesses of voluptuousness requesting of her husband armour for her natural son, a matron chaste and poor, employed in the arts of Minerva to maintain her little family; and he applies this affecting image to the selfsame hours of the night, with the view of presenting a new contrast of the uses which vice and virtue make of the same period of time.

Inde, ubi prima quies medio jam noctis abactæ
Curriculo expulerat somnum; cum formica primum,
Cui tolerare colo vitam tenuique Minerva
Impositum cinerem et sopitos suscitât ignes,
Noctum addens operi, famulasque ad lumina longo
Exercet penso: castum ut servare cubile
Conjugis, et possit parvos educere natos.

B. viii. l. 407—413.

Now when the night her middle race had rode,
 And his first slumber had refresh'd the god ;
 The time when early housewives leave the bed ;
 When living embers on the hearth they spread ;
 Supply the lamp, and call the maids to rise,
 With yawning mouths, and with half-opened eyes ;
 They ply the distaff by the winking light ;
 And to their daily labour add the night.
 Thus frugally they earn their children's bread :
 And uncorrupted keep their nuptial bed.

Virgil goes on to deduce new and sublime contrasts from the humble occupations of this virtuous matron. He opposes in close succession, to her feeble industry, *tenui Minerva*, the ingenious Vulcan ; to her dying embers, *sopitos ignes*, which she rekindles, the continually flaming crater of a volcano ; to her maidens, among whom she distributes balls of wool, *longo exercet penso*, the tremendous cyclops, forging a thunderbolt for Jupiter, a car for Mars, an ægis for Minerva, and who, at the command of their master, interrupt their celestial engagements to undertake a suit of armour for Æneas, on the buckler of which were to be engraved the principal wars of the Roman history.

Haud secus Ignipotens, nec tempore segnior illo,
 Mollibis è stratis opera ad fabrilis surgit.
 Insula Sicanium juxta latus Æoliamque
 Erigitur Liparen, fumantibus ardua saxis :
 Quam subter specus et cyclopum exesa caminis
 Autrà Ætnea tonant, validique incudibus ictus
 Auditi referunt gemitum, striduntque cavernis
 Stricturæ Chalybum, et fornacibus ignis anhelat :
 Vulcani domus, et Vulcania nomine tellus.
 Huc tunc ignipotens cœlo descendit ab alto.
 Ferrum exercebant vasto cyclopes in antro,
 Brontesque, Steropesque et undus membra Pyracmon.
 His informatum manibus, jam parte polita,

Fulmen erat, toto genitor que plurima cœlo
 Dejicit in terras, pars imperfecta manebat.
 Tres imbris torti radios, tres nubis aquosæ
 Addiderant, rutili tres ignis et alitis Austri.
 Fulgores nunc terrificos, sonitumque, metumque
 Miscebant operi, flammisque sequacibus iras.
 Parte aliâ Marti currumque, rotasque volucres
 Instabant, quibus ille viros, quibus excitat urbes,
 Ægidaque horrificam, turbatæ Palladis arma,
 Certatim squamis serpentum auroque polibant
 Connexosque angues, ipsamque in pectore divæ
 Gorgona, desecto vestentem lumina collo.
 Tollite cuncta, inquit, cœptosque auferte labores,
 Ætnei cyclopes, et huc advertite mentem.
 Arma acri facienda viro : nunc viribus usus,
 Nunc manibus rapidis, omni nunc arte magistrâ :
 Præcipitate moras. Nec plura effatus : at illi
 Ocius incubuere omnes, pariterque laborem
 Sortiti : Fluit æs rivis aurique metallum :
 Vulnificusque chalybs vastâ fornace liquescit.
 Ingentem clypeum informant, unum omnia contra
 Tela Latinorum : septenos orbibus orbes
 Impediunt : alii ventosis follibus auras
 Accipiunt, redduntque : alii stridentia tingunt
 Æra lacu : gemit impositis incudibus autrum.
 Illi inter sese multâ vi brachia tollunt
 In numerum, versantque tenaci forcipe massam.

B. viii. l. 414—453.

Not less concerned, nor at a later hour,
 Rose from his downy couch the forging power.
 Sacred to Vulcan's name, an isle there lay,
 Betwixt Sicilia's coasts and Liparæ.
 Rais'd high on smoking rocks, and deep below,
 In hollow caves the fires of Ætna glow.
 The cyclops here their heavy hammers deal;
 Loud strokes, and hisings of tormented steel
 Are heard around : the boiling waters roar :
 And smoky flames thro' fuming tunnels soar.

Hither, the father of the fire, by night,
 Thro' the brown air precipitates his flight.
 On their eternal anvils here he found
 The brethren beating; and the blows go round:
 A load of pointless thunder now there lies
 Before their hands, to ripen for the skies:
 These darts for angry Jove, they daily cast,
 Consum'd on mortals with prodigious waste.
 Three rays of writhen rain, and fire three more,
 Of winged southern winds, and cloudy store
 As many parts, the dreadful mixture frame:
 And fears are added and avenging flame.
 Inferior ministers, for Mars repair
 His broken axle-trees, and blunted war:
 And send him forth again, with furbish'd arms,
 To wake the lazy war, with trumpets loud alarms.
 The rest refresh the scaly snakes, that fold
 The shield of Pallas, and renew their gold.
 Full on the crest the Gorgon's head thy place,
 With eyes that roll in death, and with distorted face.
 My sons, said Vulcan, set your tasks aside,
 Your strength and master skill must now be try'd;
 Arms for a hero forge: arms that require
 Your force, your speed, and all your forming fire.
 He said: They set their former work aside,
 And their new toils with eager haste divide.
 A flood of molten silver, brass, and gold,
 And deadly steel, in the large furnace roll'd;
 Of this, their artful hands a shield prepare,
 Alone sufficient to sustain the war.
 Seven orbs within a spacious round they close,
 One stirs the fire, and one the bellows blows.
 The hissing steel is in the smithy drown'd;
 The grot with beaten anvils groans around.
 By turns their arms advance, in equal time;
 By turns their hands descend, and hammers chime.
 They turn the glowing mass with crooked tongs,
 The fiery work proceeds with rustic songs.

DRYDEN.

From this description we almost see those gigantic sons of Ætna at work, and hear the noise of their ponderous hammers, such an echo to the sense is the harmony of the poet's versification.

The composition of the thunder is well worthy of attention. It is replete with genius, that is to say, with observations of nature entirely new. Virgil introduces into it at once the four elements, and contrasts them with each other; the earth and the water, the fire and the air.

Tres imbris torti radios, tres nubis aquosæ
Addiderant, rutili tres ignis et alitis Austri.

There is, indeed, no earth properly so called, but he gives solidity to the water to supply its place; *tres imbris, torti radios*, means literally three rays of crisped rain, to denote hail. This metaphorical expression is ingenious; it supposes the cyclops to have crisped the drops of the rain, in order to form them into hail stones. Remark, likewise, the appropriate correspondence of the expression *alitis Austri*, the winged Auster. Auster is the wind of the south, which almost always occasions thundery weather in Europe.

The poet has afterwards had the boldness to place metaphysical sensations on the anvils of the cyclops, *metum*, fear, *iras*, wrath; which he amalgamates with the thunder. Thus he shakes at once the physical system by the contrast of the elements, and the moral system by the consonance of the soul, and the perspectives of Deity.

..... Flammisque sequacibus iras,

He makes, the thunder roll and shews Jupiter the cloud.

Virgil farther opposes to the head of Pallas, that of Medusa; but this is a contrast common to him with all

poets. But there is one peculiar to himself, Vulcan commands his Cyclopien workmen to lay aside their operations designed for the use of the gods, and to give their attention to the armour of a mortal. Thus he puts in the same balance, on the one hand, the thunder of Jupiter, the car of Mars, the ægis and cuirass of Pallas, and on the other the destinies of the Roman empire, which were to be engraven on the buckler of a man. But if he gives the preference to this new work, it is solely from his love for Venus, not from any regard to the glory of Æneas. Observe, that the jealous god still avoids naming the son of Anchises, though he seems here reduced to the necessity of doing it. He satisfies himself with saying vaguely to the Cyclops: *Arma acri facienda viro*. The epithet *acer*, is susceptible both of a favourable and unfavourable sense. It may mean wicked, severe, hard; and can with little propriety, be applied to a person of so much sensibility as Æneas, to whom Virgil so frequently appropriates the character of the pious.

Finally, after the tumultuous picture of the Æolian forges, Virgil conveys us back, by a new contrast, to the peaceful habitation of the good king Evander, who is almost as early a riser as the thrifty housewife, or as the god of fire.

Hæc pater Æoliis properat dum Lemnius oris,
 Evandrum ex humili tecto lux suscitât alma
 Et matutini volucrum sub culmine cantus.
 Consurgit senior, tunicaque inducitur artus,
 Et Tyrrhena pedum circumdat vincula plantis.
 Tum lateri atque humeris Tegeæum subligat ensem,
 Demissa ab levâ pantheræ terga retorquens.
 Necnon et gemini custodes limine ab alto
 Procedunt, gressumque canes comitantur herilem.
 Hospitis Æneæ sedem et secreta petebat,
 Sermonum memor et promissi muneris heros.

Nec minus Æneas se matutinus agebat:
Filius huic Pallas, olli comes ibat Achates.

B. viii. l. 454—466.

While, at the Lemnian god's command, they urge
Their labours thus, and ply th' Æolian forge:
The chearful morn salutes Evander's eyes;
And songs of chirping birds invite to rise.
He leaves his lowly bed; his buskins meet
Above his ancles; sandals sheath his feet:
He sets his trusty sword upon his side;
And o'er his shoulder throws a panther's hide.
Two menial dogs before their master prefs'd:
Thus clad, and guarded thus, he seeks his kingly guest.
Mindful of promis'd aid, he mends his pace,
But meets Æneas in the middle space.
Young Pallas did his father's steps attend;
And true Achates waited on his friend.

DRYDEN.

We have here a very interesting moral contrast. The good king Evander, without any other guards than two dogs, which served likewise to watch the house, walks forth at break of day to converse on business with his guest. And do not imagine that under his straw covered roof mere trifles are negociated. No less a subject is discussed than the re-establishment of the empire of Troy, in the person of Æneas, or rather the foundation of the Roman empire. The point in question is the dissolution of a formidable confederacy of nations. To assist in effecting this, king Evander offers to Æneas a reinforcement of four hundred cavaliers. They are, indeed, to be chosen and commanded by Pallas, his only son. I must here observe one of those delicate correspondencies by which Virgil conveys important lessons of virtue to kings as well as to other men, in feigning actions apparently indifferent: I mean the con-

fidence reposed by Evander in his son. Though this young prince was, as yet, but in the blossom of his life, his father admits him to a conference of the highest importance, as his companion: *comes ibat*. He had given the name of Pallanteum, in honour of his son, to the city which he himself had founded. Finally, of the four hundred cavaliers whom he promises to the Trojan prince, to be under the command of Pallas, two hundred he himself is to select out of the Arcadian youth, and the other two hundred are to be furnished by his son, in his own name.

Arcadas huic equites bis centum, robora pubis
Lecta, dabo; totidemque suo tibi nomine Pallas.

B. viii. l. 518—519.

Beside, two hundred horse he shall command:
Though few, a warlike and well chosen band.
These in my name are listed; and my son
As many more has added in his own.

DRYDEN.

Instances of paternal confidence are rare among sovereigns, who frequently consider their successors as their enemies. These traits strongly depict the candor and simplicity of manners of the king of Arcadia.

That good prince might, perhaps, be censured for indifference about his only son, in removing him from his person, and exposing him to the dangers of war; but he acts thus for a reason diametrically opposite; his object is to form him to virtue by making him serve his first campaigns under a hero such as *Æneas*.

Hunc tibi præterea, spes et solatia nostri,
Pallanta adjungam. Sub te tolerare magistro
Militiam et grave Martis opus, tua cernere facta
Afsuescat, primis et te miretur ab annis.

B. viii. l. 514—517.

The staff of my declining days, my son,
 Shall make your good or ill success his own.
 In fighting fields from you shall learn to dare,
 And serve the hard apprenticeship of war.

DRYDEN.

The important part acted by this young prince may be seen in the sequel of the *Æneid*. Virgil has extracted many exquisite beauties out of it: such are, first, the affecting leave which his father takes of him, and the regret expressed by the good old man that his age will not permit him to accompany his son to the field; after that, the imprudent valour of the young man, who, forgetting the lesson conveyed by the two bridles of Anchises, ventured to attack the formidable Turnus, and received from his hand the mortal blow; next, the feats of valour performed by *Æneas* to avenge the death of the son of his host and ally; his profound sorrow at sight of the youthful Pallas cut off in the flower of his age, and the very first day that he had engaged in the fight; and lastly, the honours conferred on the lifeless body, when he sent it to the afflicted father.

We may remark one of those affecting comparisons (7) by which Virgil, in imitation of Homer, diminishes the horror of his battles, and at the same time heightens their effect, by establishing, in them, consonances with beings of another order. I refer to his delineation of the beauty of the young Pallas, the lustre of which death has not yet intirely effaced.

Qualem virgineo demesum pollice florem
 Seu mollis violæ, seu languentes hyacinthi;
 Cui neque fulgor adhuc, nec dum sua forma recessit:
 Non jam mater alit tellus, viresque ministrat.

B. xi. l. 68—71.

All pale he lies, and looks a lovely flower,
 New crott by virgin hands, to dress the bow'r.

Unfaded yet, but yet unfed below,
No more to mother earth, or the green stem shall grow.

DRYDEN.

Mark another consonance with the death of Pallas. In order to express the idea that these flowers have not suffered in being separated from the parent stem, Virgil represents them as gathered by virgin hands: *Virgineo demestum pollice*; and from this gentle image there results a terrifying contrast with the javelin of Turnus, which had nailed the buckler of Pallas to his breast, and killed him by a single blow.

Finally, after having represented the grief of Evander on beholding the dead body of his son, and the despair of that unhappy father, imploring the vengeance of Æneas, Virgil derives, from the very death of Pallas, the termination of the war and the close of the Æneid; for Turnus, overcome in single combat by Æneas, resigns to him the victory, the empire, the princess Lavinia, and supplicates him to rest satisfied with sacrifices so ample; but the Trojan hero, on the point of granting him his life, perceiving the belt of Pallas, which Turnus had assumed after having slain him, plunges his sword into his body, exclaiming:

..... Pallas te hoc vulnere, Pallas
Immolat, et pœnam scelerato ex sanguine sumit.

B. xii. 948—949.

To his sad soul a grateful off'ring go:
Tis Pallas, Pallas gives this deadly blow,

DRYDEN.

Thus it is that the Arcadians have exercised an influence, in every possible respect, over the historical monuments, the religious traditions, the earliest wars, and the political origin of the Roman empire.

It is evident that the age in which I exhibit them is by no means an age of fiction. I collected, therefore, respecting them and their country, the delicious images which the poets have transmitted to us, together with the most authentic traditions of historians, which I found, in great numbers, in the Voyage of Pausanias into Greece, the works of Plutarch, and the retreat of the ten thousand by Xenophon; so that I collected on the subject of Arcadia all that nature presents most lovely in our climates, and history most probable in antiquity.

While I was engaged in those agreeable researches, I had the good fortune to form a personal acquaintance with J. J. Rousseau. We frequently walked together in the summer, in every direction round Paris; and I derived from his society inexpressible satisfaction. He had nothing of the vanity of literary characters in general, who are continually disposed to draw the attention of other men to their ideas; and still less that of the men of the world, who imagine that the only value of a man of letters is to relieve their languor, by prattling to them. He took his share of both the benefit and burthen of conversation, talking in his turn, and listening attentively when others talked. The subject of conversation he left to others, and he regulated himself so precisely to the standard of his company, with so little arrogance of pretension, that, among those who did not know him, persons of moderate discernment took him for an ordinary man, while those who assumed the lead, considered him as their inferior, for he spoke but little to babblers, and on very few subjects. For this reason he has been sometimes accused of pride, by men of the fashionable world, who never fail to impute their own vices to men destitute of fortune, but possessed of an independent spirit that scorns to bend the neck to their yoke. But, among a thousand anecdotes which I could produce in support of my assertion, that simple people took him for an ordinary man, I shall

mention one which will convince the reader of his habitual modesty.

On the day of our dining with the hermits of Mount Valerian, which I have mentioned in one of the preceding volumes, we were caught in a shower of rain in our way back, not far from the Bois De Boulogne, opposite the Maillot gate. We entered, to take shelter under the great chesnut trees, which had now begun to put forth leaves, for it was at the period, I remember, of the Easter holidays. We found under the trees a large company, who had crowded thither, like ourselves, for protection against the storm. A Swiss lad having perceived Rousseau, ran up to him in a transport of joy, and thus accosted him:—"Hah! my honest friend, whence do you come? Why we have not seen you for an age!" Rousseau mildly replied, "My wife has had a long fit of illness; and I have myself been considerably indisposed." "Oh! my dear good fellow," replied the lad, "then you must not stay here: come with me, and I will find you a place within." And in fact, he exerted himself so zealously, that he procured us an apartment above stairs, where, notwithstanding the crowd, he contrived to accommodate us with chairs, a table, and the refreshment of a crust of bread and some wine. While he was shewing us the way, I said to Rousseau, "This young man seems to be very familiar with you; surely he does not know who you are." "Oh! yes," replied he, "we are intimate acquaintance, and have known each other several years. My wife and I used frequently to come to this house in the fine summer evenings, to eat a cutlet."

The appellation of "my honest friend," so frankly bestowed on him by the tavern-boy, who had, undoubtedly, long mistaken Rousseau for some homely mechanic; the joy he expressed at seeing him again, and the zeal with which he accommodated and served him, conveyed to my mind the most complete idea of the good-nature which the sub-

lime author of *Emilius* was accustomed to display in his most trivial actions.

So far from seeking to shine in the eyes of any individual whatever, he acknowledged, with a sentiment of humility not often to be met with, and, in my opinion, altogether unfounded, that he was not fit to take part in conversation of a superior style. "The least appearance of argument," said he to me, one day, "is sufficient to upset me. My understanding comes to my assistance half an hour later than to other men. I know what the reply ought to be, precisely when it is out of time."

This tardiness of reflection did not proceed from "a maxillary depression," as is alleged in the *Prospectus* of a new Edition of the Works of Rousseau, by a writer, in other respects, highly estimable, but from his strong sense of natural equity, which permitted him not to give a decision on the most trifling subject till he had examined it; from his genius, which turned and viewed it in every possible light; and, lastly, from his modesty, which repressed in him the theatrical tone and oracular sententiousness (8) of our conversations. He was, in the midst of a company of wits, with his simplicity, what a young girl, in the charming glow of nature, is amidst women who adorn themselves in artificial red and white. Still less would he have submitted to exhibit himself as a spectacle among the great: but in a *tete-a-tete*, in the freedom of intimacy, and on subjects which were familiar to him, those especially in which the happiness of mankind was concerned, his soul soared aloft, his sentiments became impressive, his ideas profound, his images sublime, and his colloquial as ardent as his written expression.

But what I found in him still more exalted than even his genius, was his probity. He was one of the few literary characters, tried in the furnace of affliction, to whom you might with perfect security communicate your most secret

thoughts. You had nothing to fear from his malignity, if he deemed them wrong, nor from his perfidy, if they appeared to him to be right.

Accordingly, one afternoon, as we were enjoying ourselves, under the trees in the Bois de Boulogne, I led the conversation to a subject which almost from my first use of reason I had had at heart. We had been speaking of Plutarch's *Lives of Eminent Men*, translated by Amyot, a work which he prized highly, in which, when a child, he had been taught to read, and which, if I am not mistaken, has been the germ of his eloquence and of his antique virtues; such influence does the early part of education exercise over the rest of life.

"I have often wished," said I to him, "to see a history of this kind written by yourself." "And I once felt," said he, "a strong desire to write that of Cosmo de Medicis (9). He was a simple individual, who became the sovereign of his fellow citizens by rendering them more happy. He raised and maintained his superiority merely by the benefits he conferred. I had made a rough sketch of my plan; but I relinquished it. I found that I had not the talent for writing history."

"I am astonished," said I, "that with so ardent zeal for the happiness of mankind, you have made no attempt to form a happy republic? I know a great many men of all countries and of every condition, who would have followed you."

"Alas! I have had too much experience of mankind," he exclaimed. Then looking at me, he added, after a moment's silence, and with an air of displeasure: "I have several times intreated you never to introduce that subject."

"But why," I ventured to subjoin, "might you not have formed, with an assemblage of Europeans, destitute alike of fortune and of country, in some uninhabited island of the South Sea, an establishment similar to that which

William Penn founded in North America, in the midst of savages?"

"What a difference," cried he, "between the age in which he lived and ours! In Penn's time there was some faith existing, but now men no longer believe in any thing." Then softening his tone, "I should like," he added, "to pass my days in a society such as I have pictured to myself, in the capacity of a private member; but no consideration could induce me to accept any office in it, and least of all that of being its chief. I have long been sensible of my own capacity; and how totally unfit I am for the smallest employment."

"But you would have found," said I, "persons in abundance who would readily have executed your ideas."

"Let me entreat you," said he, "to call another subject."

"I have some thoughts," I subjoined, "of writing the history of the nations of Arcadia. They are not indolent shepherds like those of the Lignon."

His features softened into a smile. "Talking of the shepherds of the Lignon," said he, "I once undertook a journey to Forez, for the express purpose of viewing the country of Celadon and Astrea, of which Urfeius has presented us with pictures so enchanting; and instead of amorous shepherds, I saw along the banks of the Lignon nothing but smiths, founders, and ironmongers."

"What, in a country so delightful!" I exclaimed. "It is a country merely of forges," he replied. "It was this journey to Forez which dissolved my illusion. Till then a year had never passed without my reading the Astrea, from beginning to end. I had become quite familiarized with all the personages of it. Thus science robs us of our pleasures."

"Oh! but my Arcadians," I replied, "will have no resemblance either to your blacksmiths, or to the ideal

shepherds of Urfeius, who passed their days and nights in no other occupation than that of making love, exposed within to all the pernicious consequences of idleness, and from without to the invasions of surrounding nations. Mine practice all the acts of rural life. They are shepherds, husbandmen, fishers, and vine-dressers. They have availed themselves of all the sites of their country, diversified as it is with mountains, plains, lakes, and rocks. Their manners are patriarchal, as in the early ages of the world. In this republic there are no priests, no soldiers, and no slaves; for these people are so religious, that every head of a family is its pontiff; so warlike, that every individual is prepared at all times to take up arms in defence of his country, without the inducement of pay; and so equal, that they have not even so much as domestic servants among them. The children there are brought up in the habit of serving their parents. The utmost care is taken to avoid inspiring them, under the name of emulation, with the poison of ambition, and no such lesson is taught them as that of surpassing each other: on the contrary, they are inured betimes to prevent one another by good offices; to obey their parents; to prefer their father, mother, friend, mistress to themselves, and their country to every thing. In this state of society there is no quarrelling among the young, bating perhaps a few disputes among lovers, like those of the Devin du Village; but virtue frequently convokes the citizens to national assemblies, to concert together measures conducive to the general welfare. They elect their magistrates by a plurality of voices, who govern the state as if it were one family, being entrusted at once with the functions of peace, of war, and of religion. From this union, their strength is so great that they have been able to repel all the powers who have ever presumed to encroach on their liberties.

" No useless, insolent, disgusting, or terrifying monument is to be seen in their country ; no colonades, triumphal arches, hospitals, or prisons ; no frightful gibbets on the hill as you enter their towns : but a bridge over a stream, a well in the midst of an arid plain, a grove of fruit trees on an uncultivated mountain, round a small temple, the perystile of which serves as a place of shelter for travellers, announce, in situations the most deserted, the humanity of the inhabitants. Simple inscriptions on the bark of a beech tree, or on a rude unpolished rock, perpetuate to posterity the memory of illustrious citizens and of great actions. In the midst of manners so beneficent, religion speaks to all hearts in a language that knows no change. There is not a mountain or a river but what is consecrated to some god, and called by his name ; not a fountain but what has its naiade ; not a flower nor a bird that is not the result of some ancient and affecting metamorphosis ; all the philosophy of these people consists in religious sentiments, and all their religion in the monuments of nature. Death itself, which poisons so many pleasures, presents them perspectives only of consolation. The tombs of ancestors are raised amidst groves of myrtle, cypress, and fir. Their descendants, to whom they endeared themselves in life, resort thither in their hours of pleasure or of pain, to decorate them with flowers, and to invoke their shades, persuaded that they continually preside over their destinies. The past, the present, and the future, link together all the members of this society with the bands of the law of nature ; so that there, to live and to die is equally an object of desire."

Such was the vague idea which I gave of the plan of my work to Rousseau, who was delighted with it. Oftener than once, on our walking excursions, it was the subject of much agreeable conversation. He sometimes imagined incidents of a striking simplicity, of which I availed myself. One

day, he even persuaded me to change my plan entirely: "You must suppose," said he, "a principal action in your history; as for instance, that of a man on his travels to improve himself in the knowledge of mankind. Out of this incidents varied and agreeable will spring. It will be necessary also to oppose to the state of nature of the nations of Arcadia, the state of corruption of some other nation, in order to give relief to your pictures by means of contrasts."

This advice was a ray of light to me, which produced another, namely, that of opposing to these two pictures, the uncivilized manners of a third nation, thereby to represent the three successive stages through which most nations pass; that of barbarism, that of nature, and that of corruption. I had thus a complete harmony of three periods usual to human societies.

To represent a state of barbarism, I made choice of Gaul, as a country, the commencement of which, in every respect, ought to interest us the most, because the first state of a people influences all the periods of its duration, and makes itself felt even in a state of decline, just as the education which a child receives from the breast that gives him suck extends its influence even to the age of decrepitude. Nay, it would seem as if at this last epoch, the habits of infancy, re-appeared with greater force than those of the rest of life, as has been observed in the preceding Studies. The first impressions efface the last. The character of nations is formed from the cradle, as well as the character of man. Rome, in her decline, preserved the spirit of universal domination which she had possessed from her origin.

I found the principal characters of the manners and religion of the Gauls completely traced in Cæsar's Commentaries, in Plutarch, in Tacitus on the Manners of the Germans, and in several modern treatises on the mythology of the nations of the north. I have taken the period of my history several ages prior to the time of Julius Cæsar,

in order to have an opportunity of painting a more marked character of barbarism, and of approaching to that which we have found among the savage tribes of North America. The commencement of the civilization of our ancestors I have fixed at the destruction of Troy, which was likewise the epoch, and undoubtedly the cause of several important revolutions all over the globe. The nations of which the human race is composed, however divided they may appear in language, religions, customs and climate, considered as to each other, are in a state of equilibrium, like the different seas which compose the ocean under different latitudes. No extraordinary movement can be excited in any one of those seas, but what must communicate itself, more or less, to each of the others. They have all a tendency to find their level. A nation is also, with respect to the human race, what an individual is with respect to his own nation. If one man dies in it, another is born within the same period; and if one state on the globe is destroyed, another is regenerated at the same epoch. This is what we have seen happen in our own times. When, in the first division of Poland, the greater part of that republic was dismembered in the north of Europe, to be confounded with the three adjoining states, Russia, Prussia, and Austria, we saw shortly after the greatest part of the British colonies of North America, disuniting themselves from the three states of England, Scotland and Ireland, to form one republic; and as there was in Europe a portion of Poland not dismembered, there was, in like manner, in America, a portion of the colonies that did not separate from Great Britain.

The same political re-actions are to be found in all countries and in all ages. When the empire of the Greeks was subverted on the banks of the Euxine, in 1453, that of the Turks immediately replaced it; and when that of Troy was destroyed in Asia, under Priam, that of Rome received its birth in Italy, under Æneas. But from the total sub-

version of Troy, there ensued a great many revolutions of inferior moment in the rest of the human race, and especially in the nations of Europe.

I have opposed to the state of barbarism of the Gauls, that of the corruption of Egypt, which was then at its highest degree of civilization. It is to the period of the siege of Troy that many learned men have assigned the brilliant reign of Sesostris. But it is sufficient authority for my work, that Fenelon has adopted this opinion in his *Telemachus*. I have also selected my traveller from Egypt, by the advice of Rousseau, inasmuch as in antiquity, a great many political and religious establishments were communicated by reflux from Egypt to Greece, Italy, and even directly to the Gauls; as the history of many of our ancient usages sufficiently evinces. This, too, is a consequence of political re-actions. Whenever a state has attained its highest degree of elevation, it is come to its first stage of decay; because all human things, as soon as they have reached the point of perfection, begin instantly to fade. Then it is that the arts, the sciences, manners, and languages, commence their reflux from civilized to barbarous states, as is demonstrated by the age of Alexander, among the Greeks, of Augustus, among the Romans, and of Louis XIV. among ourselves.

I had, accordingly, oppositions of character in the Gauls, the Arcadians, and the Egyptians. But Arcadia alone presented me with a great number of contrasts to the other parts of Greece, which were then but just emerging out of barbarism; between the peaceful manners of its industrious inhabitants, and the boisterous discordant characters of the heroes of Pylos, Mycenæ, and Argos; between the gentle adventures of its simple and innocent shepherdesses, and the awful catastrophes of Iphigenia, Electra, and Clytemnestra.

I divided the materials of my work into twelve books, and constructed of them a kind of epic poem; not in conformity to the rules of Aristotle, and those of our modern critics, who pretend, that an epic poem ought to exhibit only one principal action of the life of a hero; but conformably to the laws of nature, and after the manner of the Chinese, who frequently comprehended in a work the whole life of a hero, which, in my judgment, is much more satisfactory. Beside, I have in this, not deviated from the example of Homer; for, though I have not adopted the plan of his *Iliad*, I have nearly copied that of his *Odyssey*.

But while I was devising plans for the happiness of mankind, my own was disturbed by new calamities.

My state of health and my experience permitted me no longer to solicit, in my native country, the slender resources which I was on the point of losing there, nor to go abroad in search of them. Beside, the nature of the labours in which I had engaged could not possibly interest any minister in my favour. I thought of presenting to public view such of them as I deemed best calculated to merit the protection of government. I published my *Studies of Nature*. I have the consolation to think that, in that work, I have confuted sundry dangerous errors, and demonstrated some important truths. Their success has procured for me, without solicitation, a variety of compliments on the part of the public, and some annual marks of favour from the court; but of so little solidity, that a slight revolution in an administration has stripped me of most of them, and, with them, what is much more vexatious, others of still higher consideration, which I had enjoyed for fourteen years. Court favour pretended to do me benefit, but the benevolence of the public has given a more steady support to my work. To it I am indebted for a transient tranquillity and repose; and under these auspices I send into the

world this first book, entitled THE GAULS, to serve as an introduction to the Arcadia. I have never had the satisfaction since it was composed of talking of it to Rousseau ; for the subject was too rude for the placidness of our conversations. But, rough and wild as it may be, it is an opening in the rocks from whence there is a glimpse of the valley in which he sometimes reposed. Nay, when he set out, without bidding me farewell, for Ermenonville, where he closed his days, I tried to recal him to my remembrance by the image of Arcadia, and the recollection of our ancient intercourse ; and I concluded the letter which I wrote to him, with the two following verses from Virgil, changing only a single word :—

Atque utinam ex vobis unus *tecumque* fuissem,
Aut custos gregis, aut maturæ vinitor uvæ !

NOTES.

(1) *Mr reason could do nothing, &c.* God has bestowed on me this signal mark of his favour, that, whatever derangement my reason may have undergone, I have never, either in my own apprehension, or in the eyes of other men, lost the use of it. As soon as I felt the symptoms of my indisposition, I retired into solitude. What was that extraordinary reason which intimated to me that my ordinary reason was disturbed? I am inclined to believe, that there is in our soul, an unchangeable focus of intellectual light, which no darkness is able entirely to overpower. It is, in my opinion, this sensorium which admonishes the drunken man that his reason is over-elevated, and the superannuated, that his understanding is enfeebled. To behold the light of this candle within us, our passions must be stilled, we must be in solitude, and, above all, must be habituated to the practice of retiring into ourselves. I consider this intimate sentiment of our intellectual functions as the very essence of our soul, and a proof of its immateriality.

(2) *Two celebrated physicians.* Doctor Roux, author of the Medical Journal; and Doctor Buquet, professor of the faculty of medicine at Paris, who both died, in the very prime of life, of their own remedies against disorders of the nerves.

(3) *The credit of a person whom I did not know.* Though I am accustomed, when occasion requires, to mention by name, in my writings, the persons who have rendered me any service, and to whom I am under essential obligations, this is neither the time nor the place for it. I am introducing here no memoirs of my life but those which may serve as a preamble to my work of Arcadia.

(4) *The conventual redemptions.* In my opinion, there were many defects in the establishments of the Jesuits in Paraguay. As these monastic orders do not marry, as they had not within themselves the independent principles of existence, as they always recruited the fraternity with Europeans, and as they formed, even in their redemptions, one nation within another, it hence happened, that the destruction of their order in Europe involved in it that of their establishments in America. Beside, the conventual regularity, and the multiplied ceremonies which they had introduced into their political administration, could suit only an infant people, who must incessantly be supported by leading-strings, and, like the blind, be led by others. They are, on that account, however, not the less deserving of immortal honour, for having collected, and subjected to humane laws, a multitude of barbarians, and for having instructed them in the arts, useful to human life, by preserving them from the corruption of civilized nations.

(5) *Offer up human sacrifices.* They likewise eat dogs, which are the natural friends of man. I have remarked, that wherever this practice was observed, the people were little scrupulous, when occasion offered, as to human flesh. To eat the flesh of dogs is a step towards anthropophagy.

(6) *Toutous.* The name of a class of men of the commonalty, in the island of Otaheite, and the other islands of that archipelago. They are not permitted to eat the flesh of swine, which is there of an excellent quality, and exceedingly common. It is reserved for the E-Arrés, who are the chiefs. The Toutous bring up the swine, and the E-Arrés feed upon them.—See *Cook's Voyages*.

(7) *One of those affecting comparisons.* Such comparisons are beauties that seem to be the peculiar province of poetry. But I think painting might adopt them with advantage, and derive powerful effects from them: for example, when a painter is representing on the foreground of a battle piece, a young man of an interesting character killed and stretched upon the grass, he might introduce near him some beautiful wild plant analogous to his character, with drooping flowers, and the stalks half cut down. If

it were in a picture of a modern battle, he might mutilate, and, if I may so speak, kill in it the vegetables of a higher order, such as a fruit tree, or even an oak; for our instruments of war commit ravages of a very different kind in the plains from those produced by the arrows and javelins of the ancients. Our artillery ploughs up the turf of the hills, mows down the forests, cleaves asunder the young trees, and tears off huge fragments from the trunks of the most venerable oaks. I do not recollect that I ever saw any of these effects represented in pictures of our modern battles: they are, however, very common in the real scenes of war, and would redouble the impressions of terror which painters intend to excite by the representation of such subjects. The desolation of a country has a still more powerful expression than groups of the dead and of the dying. Its groves levelled, the black furrows of its torn-up meadows, and its rocks shattered and mutilated, awfully display the effects of human fury, extending even to the ancient monuments of nature. We discern in them the wrath of kings, which being the logic to which they finally resort, is accordingly inscribed on their cannon:—*Ultima ratio regum*. Nay, there might even be expressed through the whole extent of a battle piece, the detonations of the discharge of artillery, repeated by the vallies to the distance of several leagues, by representing, in the backgrounds, the terrified shepherds driving off their charge, flocks of birds flying towards the horizon, and the wild beasts abandoning the woods.

Physical consonances heighten moral sensations, especially when there is a transition from one kingdom of nature to another.

(8) And, lastly, from his modesty, which repressed in him the theatrical tone and oracular sententiousness of our conversations. These are the personal reasons which he might have for talking little in company; but I have no doubt that he had others much more weighty, arising from the character of our societies themselves. He was, however, very sincere in denying himself to the gratifications of vanity. He referred his reputation, not to his endowments, but to certain natural truths scattered through his works; and in other respects considered himself as of little estimation. I told

him, one day, that a young lady had said to me, that she should think herself happy in attending him as his servant: "Yes," replied he, "that she might hear me talk for six or seven hours on the subject of Emilius." When in his company I have several times taken the liberty of combating some of his opinions, and, so far from being offended, he acknowledged with pleasure his mistake, the moment he was made sensible of it. Of this I shall cite an instance, which reflects at the same time credit on myself, and may, therefore, savour of vanity; but I can say with truth, that my only reason for producing it is to vindicate this extraordinary character from the charge of vanity. "Why," said I to him, "have you represented, in your Emilius, the Serpent in Poussin's Deluge, as the principal object of that painting? The principal object is surely the Infant, which its mother is endeavouring to place on a rock." He meditated for a moment, and said, "You are right: I was mistaken: it is the child; undoubtedly, it is the child:" and he appeared to be perfectly overjoyed that I had suggested the remark. But he stood in no need of my superficial observations to bring him to the acknowledgment of the little errors which might occasionally have escaped him. He, one day, said to me, "If I were to undertake a new edition of my works, I would soften some of my expressions on the subject of physicians. There is no profession which requires so much close study and application as theirs. In all countries, they are really the men who have the most learning." Upon another occasion, he said to me, "In my quarrel with Hume, I was too peevish: but the dull climate of England, the state of my fortune, and the persecutions which I had just experienced in France, contributed to render me discontented and melancholy." Another time, "I am fond of celebrity," said he; "I acknowledge it; but," he added, with a sigh, "God has punished me in the point where I had offended."

He has been censured by many, and those too persons of respectability, for acknowledging so much evil of himself in his confessions. What would they have said then, if, like so many others, he had, in these, indirectly pronounced his own eulogium? The more humiliating are the failings, of which he accuses himself, the more sublime is his candour in exposing them. There are some passages, it must be admitted, in which he is chargeable with

indiscretion in speaking too plainly, where another is concerned, particularly where he discloses the attachments, not over delicate, of his inconstant benefactress Madame De Warens. But I have reason to think that his posthumous works have in many places been altered unfairly. It is possible that in his manuscript her name was not mentioned, and if it was, he might think, as she was without posterity, no injury could result. Beside, he speaks of her every where with interest and feeling. In the midst of her irregularities, he uniformly fixes the attention of the reader on the qualities of her mind. In a word, he considered it as his duty to tell both the good and the bad of the personages of his history, after the example of the most celebrated historians of antiquity. Tacitus says expressly, in the opening of his history, "I have no reason either to love or to hate Otho, Galba, or Vitellius. It is true I owe the origin of my fortune to Vespasian, as I owe the progress and preservation of it to his children; but when a man is to write history, he ought to forget benefits as well as injuries." And he accordingly taxes Vespasian, his benefactor, with avarice and other faults. Rousseau, who had assumed for his motto, *Vitam impendere vero*, to devote life to truth, may have valued himself as much on his love for truth in writing his own history, as Tacitus did in writing that of the Roman emperors.

Not that I approve of the unreserved frankness of Rousseau, in a state of society like that in which we live, or believe there is no reason to complain of the inequality of his temper, of inconclusiveness in his writings, and of some errors in conduct, for he has himself published these for the purpose of condemning them. But where is the man, where is the writer, where, especially, is the child of misfortune, who has no fault to reproach himself with? Rousseau has discussed questions so susceptible of being argued on either side; he was conscious of possessing, at once, a mind so great, and of being subjected to a fortune so deplorable; he had to encounter wants so pressing, and friends so perfidious, that he was frequently forced out of the common road. But even when he deviates and becomes the victim of others, or of himself, you see him for ever forgetting his own miseries, that he may devote his undivided attention to those of mankind. He is uniformly the defender of their rights and the advocate of the miserable. There might be

inscribed on his tomb those affecting words from a book on which he pronounced so sublime an eulogium, and of which he carried always about with him some select passages during the last years of his life: HIS SINS, WHICH ARE MANY, ARE FORGIVEN, FOR HE LOVED MUCH.

(9) *Cosmo De Medicis*. The following is the decision pronounced upon him by Philip De Commines, the Plutarch of his age for genuine simplicity :

“ Cosmo De Medicis, who was the chief of his house, and indeed the founder of it, a man worthy of being named among the greatest of the great, especially when his condition in life is taken into the account, which was that of a merchant, Cosmo De Medicis, I say, was the name of the most illustrious family, in my opinion, that ever existed : for their very servants, under the sanction of the name of Medicis, possessed so much credit, that I should hardly be believed, were I to relate the instances which I have seen of it in France and in England. I knew one of these servants, Gerrard Quannese, who was almost the only instrument of supporting king Edward the Fourth on the throne of England, during the civil wars of that kingdom.” And a little lower, “ The authority of his predecessors was injurious to this Peter De Medicis, inasmuch as that of Cosmo, who had been the founder of the family, was gentle and amiable, and such as was necessary to a city possessed of liberty.” Book vii.

ARCADIA.

BOOK THE FIRST.

THE GAULS.

ABOUT the period of the autumnal equinox, Terteus, a shepherd of Arcadia, was feeding his flock on one of the heights of Mount Lyceum, which projects along the Gulph of Mefsinia. He was seated under the shade of some pines at the foot of a rock, from whence he contemplated at a distance the sea agitated by the winds of the south. Its olive-coloured waves were whitened with foam the whole length of the strand. The boats of the fishermen appearing and disappearing alternately between the swelling surges, ventured, at the risk of running aground on the beach, to trust for safety to their insignificance, while large vessels in full sail under the violent pressure of the winds kept at a cautious distance, in the dread of being shipwrecked. At the bottom of the gulph, crowds of women and children raised their hands to heaven and uttered the cries of solicitude at sight of the danger which threatened those poor mariners, and of the succession of billows, which rolled from the sea, and broke with a deafening noise on the rocks of Steniclarios. The echoes of Mount Lyceum reverberated their hoarse and confused roarings from all quarters with so much exactness, that Terteus at times turned his head, imagining that the tempest was behind

him, and that the sea was breaking on the top of the mountain. But the cries of the coots and the gulls, which came thither for refuge, and the flashes of lightning which furrowed the horizon, soon made him sensible that safety was only to be found on the dry land, and that the tempest was still more terrible at a distance than it appeared to his view.

While Tirteus was compassionating the hard destiny of seamen, and rejoicing in that of the shepherd, which he conceived in a manner to resemble the felicity of the gods, by placing tranquillity in his heart and the tempest under his feet, two men of a majestic deportment appeared on the road which winded below towards the base of the mountain; of whom one was in the vigor of life, and the other in its bloom. They were walking with speed, like travellers impatient to arrive at the end of their journey. When they conceived themselves to be within hearing, the elder called to Tirteus, and enquired if they were on the road to Argos? But the noise of the wind among the pines drowning his voice, the younger ascended towards the shepherd, and repeated the enquiry:—"My good father, are we not on the road to Argos?" "My son," replied Tirteus, "I am ignorant of the situation of Argos. You are in Arcadia, upon the road to Tegeum, and the towers which you see before you are the towers of Bellemine." While they were talking, a young and frolicsome dog, which accompanied the stranger, having perceived in the flock a she-goat, perfectly white, ran to play with her; but the goat, terrified at the sight of this animal, whose eyes were covered with hair, fled to the top of the mountain, whither the dog was pursuing her; but the youth calling him, he immediately returned to the feet of his master, fawning with his head and wagging his tail. The youth then placed a leash round his neck, and begging the shepherd to hold him, he ran himself after

the goat ; his dog, however, seeing him disappear, made so sudden an effort to follow, that he escaped from the hand of Tirteus, and ran with such speed, that, in a short time, neither goat, traveller, nor dog, were to be seen.

The stranger, who had remained on the highway, was preparing to follow his companion, when the shepherd thus addressed him:—"The weather, Sir, is tempestuous; night approaches; and the forest and mountain are full of quagmires, where you will be in danger of losing yourself: come and repose yourself awhile in my cottage, which is at a short distance. My goat is tame, and will return of herself, and, provided he does not lose sight of her, will bring back your friend."—And, as he said this, he applied his pipe to his mouth, and the flock immediately began to file off by a path towards the summit of the mountain. A large ram, as if the father of the family, marched at the head, and was followed by twelve ewes, accompanied by their lambs, which were already considerably grown; six she-goats, whose dugs almost touched the ground followed next, while a she-ass and her colt closed the procession.

The stranger followed Tirteus in silence. They ascended about six hundred paces along an open down, planted here and there with broom and rosemary. As they were entering the Forest of Oaks, which covers the top of Mount Lyceum, they heard the dog, and soon perceived the young man advancing towards them, with the goat on his shoulders. "My son," said Tirteus, "though this goat be the favourite of the flock, I would rather have lost her than you should have endured so much fatigue in recovering her: but to-night, if you please, you shall repose in my cottage; and to-morrow, if you are resolved to continue your journey, I will conduct you to Tegeum, where you may be informed of the road to Argos. If an old man, however, may be permitted to advise, you will not depart from hence to-morrow: it is the feast of Jupiter, on Mount

Lyceum, when the inhabitants assemble in multitudes, not only from Arcadia but from a great part of Greece. If you accompany me thither, when I present myself at the altar of Jupiter, I shall be rendered more acceptable by adoring him in company with my guests." The young stranger replied, "My friend, we accept with cheerfulness your hospitality for to-night, but to-morrow, with the dawn, we must pursue our journey. We have long been contending with the waves to reach the city of Argos, celebrated over the whole earth for its temples and palaces, and for being the residence of the great Agamemnon."

Having thus spoken, they crossed a part of the forest of Mount Lyceum, towards the east, and descended into a little valley, sheltered from the winds. A fresh and downy herbage covered the sides of its hills. At the bottom flowed a rivulet called Achelous (1), which falls into the river Alpheus; the islands of which, covered with alders and linden trees, are perceptible at a distance from the plain. The trunk of an old willow, laid low by the hand of time, served as a bridge to the Achelous, which had no other railing than some large reeds which grew on each side of it; but the brook, the bottom of which was paved with rocks, was so easily forded, and so little use had been made of the bridge, that the convolvulus almost intirely covered it with its heart-shaped foliage, and its white flowers resembling spires.

At a little distance from this bridge stood the dwelling of Tirteus. It was a small house covered with thatch, built in the middle of a mossy ground. Two poplars formed a shade to the west. On the south, a vine surrounded the doors and windows with its purple clusters, and with its leaves, which were already of a dusky red. An old ivy sheltered it from the north, and covered, with its evergreen foliage, a part of the staircase, which led, on the outside, to the upper story.

As soon as the flock approached the house, they began according to custom to bleat. Immediately a young girl appeared, descending the stair case, and carrying under her arm a vessel to receive the milk which she was going to draw; her robe was of the whitest wool; her chesnut locks were turned up under a hat formed of the rind of the linden tree; her arms and feet were naked, and for shoes she wore socks, as is the fashion of the young women of Arcadia. From her shape, you would have thought her one of the nymphs of Diana; from her vase, that she was the naiade of the fountain; but her timidity soon discovered her to be a shepherdess. As soon as she perceived the strangers, she cast down her eyes and blushed.

Tirteus said to her: "Cyanea, my daughter, make haste to milk your goats, and to prepare supper, while I warm some water to wash the feet of these travellers whom Jupiter has sent to us:" and in the mean time he intreated the strangers to repose themselves on a grass-plot at the foot of the vine. Cyanea having milked the goats which had assembled around her, led the flock into the sheep-fold which stood at one end of the house; and Tirteus having washed the feet of his guests, invited them to enter his humble habitation.

Night was already advanced; but a lamp suspended from the cieling, and the blaze of the hearth which was placed, after the manner of the Greeks, in the middle of the room, sufficiently illuminated the interior of the dwelling, where there were seen, hanging round the walls, flutes, shepherds'-crooks, scrips, moulds for making cheese; while baskets of fruit and bowls of milk stood upon shelves fastened, to the joists. Over the door by which they had entered, was a small statue of the good Ceres, and over that of the sheep-fold, the figure of Pan, formed from the root of an olive tree.

As soon as the strangers were introduced, Cyanea covered the table, and served up cabbages with bacon, some wheaten

bread, a pot filled with wine, a cream cheese, fresh eggs, and some of the second figs of the year, white and violet-coloured. She placed by the table four seats made of the wood of oak. That of her father she covered with the skin of a wolf, which he himself had killed in hunting. Afterwards, having ascended to the upper story, she returned with the fleeces of two sheep, but as she spread them on the seats of the travellers she burst into tears. Her father said to her, "My dear daughter, will you remain for ever inconsolable for the loss of your mother? And can you never touch any thing which she was accustomed to use without shedding tears?" Cyanea made no reply; but turning her head towards the wall, she wiped her eyes. Tirteus addressing a prayer, and offering a libation to Jupiter, the patron of hospitality, invited his guests to sit down, and they ate in profound silence.

When the meal was finished, Tirteus said to the travellers, "My dear guests, had you chanced to enter the dwelling of some other inhabitant of Arcadia, or had you passed this way some years ago, you would have been much better received: but the hand of Jupiter has smitten me. I once possessed, upon the neighbouring hill, a garden which supplied me at all seasons with pulse and excellent fruit: but it is now swallowed up in the forest. This solitary valley also once resounded with the lowing of my oxen. Nothing was to be heard from morning to night in my dwelling but songs of mirth and sounds of joy. I have seen around this table three sons and four daughters. The youngest son was arrived at an age capable of tending a flock of sheep. My daughter Cyanea dressed her little sisters, and already supplied to them the place of a mother. My wife, industrious and still young, maintained, all the year round, gaiety, peace, and abundance in my habitation. But the loss of my eldest son has been followed by that of almost my whole family. Like other young men, he was desirous of shewing his

agility by climbing the highest trees. His mother, to whom such exercises occasioned the greatest dread, had frequently intreated him to abstain from amusements of this kind. I had often the temerity to predict some misfortune; and alas! the gods have punished my unwarrantable predictions by accomplishing them. One summer's day, as my son was in the forest keeping the flocks, with his brothers, the youngest of them expressed a desire to eat some of the fruit of a wild cherry tree. The eldest immediately climbed it in order to gather it; and when he had reached the summit, which was extremely high, he perceived his mother at a little distance, who, seeing him in her turn, uttered a scream, and fainted. At this sight, terror or repentance, seized my unhappy son, and he fell to the ground. His mother being brought to herself by the cries of her children, ran towards him, but attempted in vain to reanimate him in her arms; the unfortunate youth turned his eyes towards her, pronounced her name and mine, and expired. The grief with which my wife was overwhelmed carried her in a few days to the grave. The most tender union reigned amongst my children, and equalled their affection for their mother. They all died through sorrow for her loss, and for that of each other. How much anxiety has it cost me to preserve this poor and disconsolate girl!" And in spite of his efforts the tears rushed to his eyes. Cyanea threw herself on the bosom of her father, and mixing her tears with his, she pressed him in her arms, unable to utter a word. Tirteus said to her, "Cyanea, my dear daughter, my only consolation, cease to afflict yourself. We shall one day see them again; they are with the gods, my child." As he thus spoke serenity once more appeared on his countenance and on that of his daughter. With the greatest composure she poured out some wine into each of the cups, then taking a spindle and distaff, furnished with wool, she seated herself by her father, and began

to spin, looking at him, and supporting herself on his knees.

The travellers, in the meantime, were melted into tears. At length, the younger of the two resuming the conversation, said to Tirteus: "Had we been received into the palace, and at the table of Agamemnon, even at the instant when, covered with glory, he was restored to his daughter Iphigenia, and his wife Clytémnestra, who had so long languished for his return, the scene would have been less affecting than what we have just witnessed. Oh! my good shepherd, it must be acknowledged that you have experienced severe trials; but if Cephas, whom you see before you, would relate to you those which overwhelm men in every quarter of the globe, you would spend this whole night in listening to them, and in blessing your own lot. How many sources of distress are unknown to you in the midst of this peaceful retreat! You live here in perfect freedom; nature supplies all your wants; paternal love renders you happy, and you have a mild religion to console you under all your sorrows."

Cephas, taking up the conversation, said to his young friend, "My son relate to us your own misfortunes: Tirteus will listen to you with more interest than he would to me. In mature age, virtue is generally the fruit of reason; in youth it is always that of feeling."

Tirteus, addressing himself to the young stranger, then said, "Persons of my age sleep but little. If you are not therefore too much fatigued I shall listen with pleasure to your recital. I have never quitted my own country. But I love and honor those who have travelled. They are under the protection of the gods, of Mercury and of Jupiter. Something useful may always be gathered from them. As for yourself, you must certainly have experienced great calamities in your own country, or you would not have separated at so early an age from your parents, with whom it is so pleasant to live and to die."

"Though it is difficult," replied the young man, "always to speak of ourselves with sincerity, yet, in the reception you have given us, you have shown so kind a disposition, that I shall candidly relate my adventures without extenuating the good or concealing the bad.

My name is Amasis. I was born at Thebes, in Egypt, the son of an opulent father. I was educated by the priests of the temple of Osiris, who instructed me in all the sciences upon which Egypt values herself; in the sacred language, by which we may converse with past ages, and in that of the Greeks, which enables us to correspond with all the nations of Europe. But, what is infinitely superior to sciences and languages, they taught me to be just, to speak the truth, to fear the gods only, and to prefer before every thing else, the glory which is acquired by virtue.

As I grew up this last sentiment increased in me. For some time nothing had been spoken of in Egypt but the Trojan war. The names of Achilles, of Hector, and other heroes, disturbed my sleep. To have purchased a single day of their renown, I would have sacrificed my whole life. The destiny of my countryman Memnon, who had perished on the walls of Troy, and in honour of whom a superb monument was reared at Thebes (2), I thought particularly enviable. What do I say? I would willingly have surrendered my body to be changed into the statue of a hero, provided it was to be exposed on a pillar to the veneration of nations. I resolved then to tear myself from the delights of Egypt, and the endearments of my paternal mansion, and to go in search of an illustrious reputation. Every time that I presented myself to my father, "Send me," said I to him, "to the siege of Troy, that I may purchase for myself a name renowned among men. You have my elder brother with you, who is sufficient to secure the continuance of your posterity. If you always oppose my inclinations through the dread of losing me, know, that if I

escape the sword I shall not escape the more painful death of chagrin." In truth I was visibly declining. I avoided all society, and was so recluse that they gave me the surname of Moneros. To no purpose did my father attempt to combat a sentiment which was the fruit of the education he had given me.

One day he introduced me to Cephas, exhorting me to follow his councils. Though I had never seen Cephas, a secret sympathy attached me to him the moment I beheld him. This respectable friend did not oppose my favourite passion, but to weaken the force of it, he changed its object: "You thirst for glory," said he "it is, undoubtedly, the first of blessings, for the gods reserve it for themselves as their peculiar portion. But how are you to obtain it at the siege of Troy? Which side would you take, that of the Greeks or the Trojans? Justice declares for Greece; compassion and duty for Troy. You were born in Asia (3), and would you combat in favour of Europe against your own country? Would you bear arms against Priam, that unfortunate father and king, who is ready to fall with his family and empire under the arms of Greece? On the other hand, would you defend the ravisher Paris, and the adultress Helen, against Menelaus, her husband? There is no true glory independent of justice. But even though a free man were able to ascertain, in the quarrels of kings, on which side justice lay, do you conceive, that the greatest possible glory that can be acquired would consist in thus following it? Whatever applauses conquerors may receive from their compatriots, mankind, be assured, will one day know how to place them in their proper situation. It confers only the rank of heroes and of demi-gods on those who have merely practised justice, such as Theseus, Hercules, and Pirithus; while it has raised to the supreme order of deity, those who have been beneficent; such as Isis, who gave laws to men; Osiris, who taught them the arts and

navigation; Apollo, music; Mercury, commerce; Pan, the art of breeding cattle; Bacchus, the cultivation of the vine; Ceres, that of corn. For myself, I am a native of Gaul," continued Cephass, "a country naturally rich and fertile, but which, for want of civilization, is destitute of the majority of those things which administer to the happiness of man. Let us carry thither the arts and the useful plants of Egypt, with a humane religion and social laws, and perhaps we may bring back some commodities in return advantageous to your own country. There is no nation, however savage, that does not possess some ingenuity from which a polished people may derive benefit; some ancient tradition, or some rare production, which is peculiar to its own climate. It is thus that Jupiter, the father of mankind, intended to unite, by a reciprocal interchange of benefits, all the nations of the earth, poor or rich, barbarian or civilized. Even if we should find in Gaul nothing that should be useful in Egypt, or by some accident were to lose the fruit of our voyage, one thing would still remain for us, of which neither death nor tempests can deprive us; I mean the satisfaction of having done good."

This discourse suddenly illuminated my mind as with a ray of divine light. With tears in my eyes, I embraced Cephass, and said to him with eagerness "Let us depart, let us do good to mankind and imitate the gods."

My father approved of our project, and, as he bade me adieu, he folded me in his arms, and said to me, "My son, you are going to undertake the most difficult task in the world, which is that of labouring for the benefit of mankind. But if you can by such means promote your own happiness, rest assured that thereby mine will be rendered complete."

After having taken leave of our friends, I embarked with Cephass, at Canopass, on board a Phenician vessel, which was going to Gaul for a cargo of furs, and for pewter to the British islands. We carried with us linen cloths, models of wag-

gons, ploughs, and various looms; pitchers of wine, musical instruments, grains of different species, and among others those of hemp and flax. We caused to be fastened in chests round the poop of the ship, on the deck, and even along the cordage, slips of the vine, which were in blossom, and fruit trees of various sorts. You might have taken our vessel, covered with vine branches and foliage, for that of Bacchus setting out for the conquest of the Indies.

We anchored first on the coast of the island of Crete, in order to take in some plants which were suitable to the climate of Gaul. This island produces a greater quantity of vegetables than Egypt, in the vicinity of which it is situated, from the variety of its temperatures, extending from the burning sands of its shores to the snowy region of Mount Ida, the summit of which is lost in the clouds. But what ought to render it still more valuable to its inhabitants, is its having been governed by the sage laws of Minos.

A favourable wind afterwards drove us from Crete to the height of Melita (4). This is a small island, the hills of which being formed of white stone, appear at a distance on the sea, like cloth spread out to bleach in the sun. We anchored here to take in water, which is preserved in great purity in cisterns. In vain should we have sought in this place for any other species of supply; for the island is destitute of every thing, though situate as it is between Sicily and Africa, and, from the vast extent of its harbour, which is divided into several arms, it ought to be the centre of commerce for all the nations of the world. Its inhabitants subsist entirely by plunder. We presented them with some seeds of the melon, and of the xylon (5). This last is an herb which thrives in the driest places, and its white and delicate wool serves for the manufacture of cloth. Though Melita, which is an entire rock, produces almost nothing fit for the subsistence either of men or animals, yet there is taken annually, about the autumnal equinox, a prodigious

number of quails (6), which repose there on their passage from Europe to Africa. It is an amusing spectacle to see in what incredible quantities they cross the sea. They wait till the wind blows from the north, when, raising one of their wings in the air like a sail, and beating with the other like an oar, they graze along the waves, their rumps loaded with fat. When they arrive at this island they are so fatigued that they may be caught with the hand, and a man may catch in one day more than he can make use of in a year.

From Melita we were wafted by the gale as far as the isles of Enosis (7), situate at the southern extremities of Sardinia. There the winds became contrary and obliged us to anchor. These islands consist of sandy and barren rocks; but, by a wonderful interposition of the gods, who, in places the most unproductive, find the means of supporting man in a thousand different ways, tunnies are given to these islands as quails, are to the rock of Melita. In spring, making their way from the ocean into the Mediterranean, they pass in such quantities between Sardinia and the islands of Enosis, that the inhabitants are occupied night and day, in fishing for them, salting them, and extracting their oil. I have seen upon their shores, the burnt bones of these fishes piled in heaps higher than this cottage. But this gift of nature does not render the inhabitants affluent, who fish for the benefit of the inhabitants of Sardinia. Thus we saw slaves only in the islands of Enosis, and tyrants alone at Melita.

The wind becoming favourable, we departed, after having presented the inhabitants with some slips of the vine, and received from them in return some young plants of the chestnut, which they import from Sardinia, where the fruit of this tree grows to a considerable size.

During the voyage, Cephass pointed out to me the variegated aspects of the land, not one of which nature has

made similar to another, in quality and in form, in order that divers plants and animals may find in the same climate different temperatures. When nothing was to be perceived but the heavens and the water, he called my attention to men. "Observe," said he, "these sea-faring people, how robust they are! You might take them for Tritons. Bodily exercise is the aliment of health (8). It dissipates an infinite number of diseases and passions which spring out of the repose of cities. The gods have planted human life in the same manner as the oaks of my country. The more they are buffeted by the winds, the more vigorous they become. The sea," continued he, "is the school of every virtue; where you live in privations and dangers of every sort, where you are under the necessity of being courageous, sober, chaste, prudent, patient, vigilant, and religious." "But," answered I, "how comes it that the greater part of the companions of our voyage, possess none of these qualities; and that they are almost all intemperate, violent, impious, and commanding or blaming without discernment whatever they see performed?"

"It is not the sea which has corrupted them," replied Cephas, "they have brought with them on board the passions of the land. It is the love of riches, idleness, and the desire of giving themselves up to all manner of irregularities when on shore, which determines a great number of men to enter into the sea service for the purpose of enriching themselves; and as they cannot acquire, without a great deal of trouble, the means of gratification on this element, you always see them restless, sullen, and impatient; because there is nothing so discontented as vice, when it finds itself in the road of virtue. A ship is the crucible in which morals are put to the test. The wicked degenerate there, while the good become better. Virtue, however, can derive advantage from every situation. Profiting, my young friend, by the defects of these men, you may here learn

equally to despise both censure and idle applause ; to act so as to merit your own approbation, and to have no other witness of your actions but the gods. He who is desirous of doing good to mankind, must inure himself betimes to submit to unkind treatment from them. It is by the labour of the body and the injustice of men, that you are enabled to fortify at once both your physical and your mental constitution. It was by such means that Hercules acquired that courage and invincible strength which have raised his glory to the stars."

I followed, then, as far as I was able the advice of my friend, notwithstanding my extreme youth. I exerted myself in raising the unwieldy sailyards, and managing the sails. But the least raillery from my companions, who ridiculed my inexperience, entirely disconcerted me. It would have been easier for me to contend with the boisterous elements, than with the contempt of men ; so alive had my education rendered me to the opinions of others.

We passed the straight which separates Africa from Europe, and saw on the right and left, the two mountains, Calpe and Abila, which fortify the entrance. Our Phœnician sailors did not fail to inform us, that their nation was the first of all those of the earth which had dared to penetrate into the vast ocean, and coast along its shores, even as far as the frozen zone. They placed their own reputation far above that of Hercules, who erected, as they said, two pillars at this passage, with this inscription, *BEYOND THIS YOU CANNOT PASS* ; as if the termination of his labours was also to be that of the researches of mankind. Cephas, who neglected no opportunity of recalling men to a sense of justice, and of rendering homage to the memory of heroes, said to them, " I have always heard it said, that the ancients ought to be respected. The inventors of a science are the most worthy of commendation, because they open the career to other men. It is less difficult afterwards for those

who follow them to extend its progress. A child mounted on the shoulders of a tall man sees farther than the person who supports him." Cephas, however, spoke to them in vain; they would not deign to render to the son of Alcmena the slightest homage. As for ourselves we revered the very shores of Spain, where he had killed the three-bodied Geryon; we crowned our heads with branches of poplar, and, in honour of him, poured out some wine of Thasos on the waves.

We soon discovered the profound and verdant forests which cover Celtic Gaul. It was a son of Hercules, called Galates, who gave to its inhabitants the surname of Galatians or Gauls. His mother, the daughter of one of the kings of Celtes, was of a prodigious stature. She scorned to take a husband from among her father's subjects, but when Hercules passed through Gaul, after the defeat of Geryon, she could not refuse her heart and hand to the conqueror of a tyrant. We afterwards entered the channel which separates Gaul from the British islands, and in a few days we reached the mouth of the Seine, the green waters of which may at all times be distinguished from the azure waves of the sea.

My joy was complete. We were on the point of arriving. Our trees were fresh and covered with leaves. Several of them, and among others, the slips of the vine, were already loaded with ripe fruit. I pictured to myself the joyful reception which we were going to receive from a people destitute of the principal gifts of nature, when they should see us disembark upon their shores with the delicate productions of Egypt and Crete. The labours of agriculture are alone sufficient to fix wandering and unsettled nations, and to destroy in them the inclination of supporting by violence, that life which nature sustains with so many blessings. "Nothing more than a grain of corn is requisite," said I to myself, "in order to polish the whole

Gallic nation by those arts which spring from agriculture. This single grain of flax may be sufficient at some future period to afford them clothing. This slip of the vine may serve to diffuse gaiety and joy over their festivals to the latest posterity." I then felt how far superior the works of nature are to those of man. These last begin to decay the moment they appear; the others, on the contrary, carry in themselves the spirit of life which propagates them. Time, which destroys the monuments of art, serves only to multiply those of nature. I perceived more real benefits enclosed in a single grain of seed, than is to be found in Egypt in the treasures of her kings.

I gave myself up to these divine and humane speculations, and in the transports of joy, I embraced Cephas, who had given me so just an idea of the wealth of nations and of true glory. My friend at the same time observed, that the pilot was preparing to stem the current of the Seine, at the entrance of which we now were. Night was approaching, the wind blew from the west, and the horizon was overcast. Cephas said to the pilot, "I would advise you not to enter the river, but rather to cast anchor in that beloved port of Amphitrite, which you see upon the left; and of which I have heard the following account from our ancient seers:

"Seine, the daughter of Bacchus and a nymph of Ceres, had followed into Gaul the goddess of agriculture, when that goddess was seeking her lost daughter, Proserpine, over the whole earth. When Ceres had finished her career, Seine asked, as a reward for her services, those meadows which you see below. The goddess consented, and granted beside to the daughter of Bacchus the power of making corn spring up wherever she should set her foot. She then left Seine upon these shores, and gave her, for a companion and attendant, the nymph Heva, who was charged to keep strict

watch over her, lest she should be carried off by some sea-god, as her daughter Proserpine had been by the prince of the infernal regions. One day, while Seine was amusing herself in running along the sands to seek for shells, and uttering loud screams as she fled before the waves of the sea, which sometimes wetted the soles of her feet, and sometimes reached even to her knees, her companion Heva perceived, under the billows, the hoary locks, the empurpled visage, and the azure robe of Neptune. This god was returning from the Orcades, after a terrible earthquake, and was surveying the shores of the ocean with his trident, to examine whether their foundations had not been convulsed. At sight of him, Heva uttered a shriek, and gave the alarm to Seine, who instantly tripped towards the meadows; but the god of the seas having perceived her, and being struck with the gracefulness of her figure and her agility, drove his sea-horses along the strand in pursuit of her. He had almost overtaken her, when she implored assistance from her father, Bacchus, and from Ceres, her mistress. They both listened to her petition; and, at the moment when Neptune was extending his arms to catch her, the whole body of Seine melted into water, while her veil and robes, which the wind wafted before her, were converted into waves of an emerald green. She was transformed into a river of the same hue, which still delights to ramble over the places in which, while a nymph, she was wont to sport. What renders this more remarkable is, that Neptune, notwithstanding her metamorphosis, has not ceased to be enamoured of her; as it is said the river Alpheus, in Sicily, still continues to be enamoured of the fountain Arethusa. But if the sea-god has preserved his affection for Seine, she still continues to retain her aversion for him. Twice every day he pursues her with a loud and roaring noise, when, to escape, she flies to the meadows, ascending, contrary to the

natural course of rivers, towards her source; and at all seasons she separates her green waves from the azure billows of her ravisher.

"Heva died with regret for the loss of her mistress; but the Nereids, as a reward for her fidelity, erected upon the shore a monument to her memory, composed of black and white stones, which may be perceived at a great distance. By a divine skill, they have even enclosed in it an echo, that Heva, after her death, might warn mariners, both by the eye and the ear, of the dangers of the land, as she had during her life cautioned the nymph of Ceres against those of the sea. You may from hence see her tomb; which is that steep mountain yonder, formed of those dismal beds of black and white stones, and which still bears her name (9). You perceive by those piles of flints with which its base is covered, the efforts used by the enraged Neptune to undermine the foundation; and you may hear the roaring of the mountain, which warns mariners to be upon their guard. As to Amphitrite, deeply affected by the misfortune of Seine, and the infidelity of Neptune, she entreated the Nereids to hollow out that little bay which you see upon your left, at the mouth of the river, and which it was her intention should be at all times a secure harbour against the fury of her husband. Enter it, therefore, now, while it is day, if you would be ruled by one who speaks from experience, and who can assure you, that he has frequently seen the god of the ocean pursue Seine to a distance in the country, overturning every thing which he encountered in his way. Beware, therefore, how you meet a god whom love has rendered furious."

"You must, surely," answered the pilot to Cephas, "take me for a most ignorant fellow, when you relate to a person of my age such romances. It is now forty years since I first navigated the seas. I have anchored both by day and night in the Thames, which is full of sands, and

in the Tagus, which flows with such rapidity. I have seen the cataracts of the Nile, which make so dreadful a roaring; but stories such as you have been relating, I have no where either seen or heard. To remain here at anchor while the wind is favourable for going up the river, would be absurd. I mean to pass the night in its channel, where I expect to sleep in perfect tranquillity."—And, in concert with the sailors, he raised a hooting, as ignorant and presumptuous men are accustomed to do, when advice is given them which they do not understand. Cephas then approached me, and enquired if I knew how to swim? "No," I answered, "I have learnt in Egypt every thing that could render me respectable among men, and almost nothing which could be useful to myself." "Then let us not," said he, "separate from each other, but keep close to this bench of rowers, and repose our trust in the gods."

In the meantime the vessel driven by the winds, and no doubt, by the vengeance of Hercules also, entered the river in full sail. We avoided at first three sand banks, which are situate at its mouth; afterwards, being fairly in the channel, we could see nothing around us but a vast forest, which extended to the very banks of the river. The only evidence we had of its being an inhabited country was some smoke which appeared rising here and there above the trees. We proceeded in this manner till night prevented us from distinguishing any object; when the pilot thought proper to cast anchor.

The vessel, driven on one side by a fresh breeze, and on the other by the current of the river, was forced into a cross position in the channel. But notwithstanding this dangerous situation, our sailors began to drink and make merry, believing themselves secure from danger, because they were surrounded on every side with land. They afterwards betook themselves to rest, without a single man remaining on deck to watch the motions of the ship.

Cephas and I continued as we were, seated on one of the rowers' benches; and we banished sleep from our eyes by conversing on the majestic appearance of the stars which rolled over our heads. Already had the constellation of the Bear reached the middle of its course, when we heard at a distance a deep roaring noise, like that of a cataract. I imprudently rose to observe what it could be, when I perceived, by the whiteness of its foam, a mountain of water (10) which approached from the sea, rolling itself continually over. It occupied the whole breadth of the river, and rushing above its banks to the right and to the left, broke, with a horrible crash, among the trees of the forest. At the same instant it came upon our vessel, and taking her sideways, completely overset her. This movement threw me into the water. A moment afterwards a second surge, still more lofty than the former, turned the vessel keel upwards. I recollect, that I then heard from the inverted wreck a multitude of hollow and stifled screamings; but, being desirous of calling my friend to my assistance, my mouth, as I made the effort, filled with salt-water, I felt a murmuring noise in my ears, found myself carried away, and soon after all recollection forsook me.

I am not aware how long I remained in the water, but when my senses returned, I perceived towards the west, the bow of Iris in the heavens, and to the east, the first fires of Aurora, which tinged the clouds with silver and vermilion. A company of young girls, extremely fair, and half covered with skins, surrounded me. Some of them presented me with liquors in shells, others wiped me dry with mooses, and others supported my head with their hands. Their flaxen hair, their vermilion cheeks, their azure eyes, and that celestial something which compassion always portrays on the countenance of women, made me believe that I was in heaven, and attended by the Hours, who open its gates, for the admission of unfortunate mortals. The first

emotion of my heart was to look for you, and the second to enquire after you. Oh, Cephas! I could not have felt my happiness complete even in Olympus, without your presence. But the illusion was soon over, when I heard a language, barbarous and unknown to me, issue from the rosy lips of these young females. I then recollected by degrees the circumstances of my shipwreck: I arose; I wished to seek for you, but knew not where. I wandered in the midst of the woods. I was ignorant whether the river in which we had been shipwrecked was near or at a distance, on my right hand or on my left, and, to increase my embarrassment, there was no person of whom I could enquire its situation.

After reflecting for a short time, I observed that the grass was wet and the foliage of the trees of a bright green, from which I concluded that it must have rained abundantly the preceding night. I was confirmed in the idea by the sight of the water, which still flowed in yellow currents along the roads. I farther concluded, that these waters must of necessity empty themselves into some brook, and this brook into the river; and I was about to follow these indications, when some men, who came from an adjoining cottage, compelled me with, a threatening tone, to enter it. I then perceived that I was no longer free, and that I had become the slave of a people, who I once flattered myself, would have honoured me as a god.

I call Jupiter to witness, O Cephas, that the affliction of having been shipwrecked in port, of seeing myself reduced to servitude by those for whose benefit I had travelled so far, of being cast among a barbarous people, who were incapable of understanding me, far from the delightful country of Egypt, and from my relations, did not equal the distress which I felt in having lost your society. I called to remembrance the wisdom of your counsels; your confidence in the gods, of whose providence you taught me

to be sensible even in the midst of the greatest calamities ; your observation on the works of nature, which appeared to me as teeming with life and benevolence, the tranquillity in which you so well knew how to maintain all my passions ; and I felt by the clouds which were encompassing my heart, that I had lost in you, the first of blessings, and that a prudent friend is the most valuable gift which the bounty of the gods can bestow upon man.

Accordingly, I thought of nothing but of the means of regaining you, and I flattered myself that I should succeed by making my escape in the middle of the night, if I could only reach the sea coast. I was persuaded that I could not be far distant from it ; but I was entirely ignorant on which side it lay ; nor was there any eminence near me from whence I could discover it. Sometimes I climbed to the top of the loftiest trees ; but the surface of the forest, which extended as far as the horizon, was all I could perceive. I often watched the flight of birds, to see if I could not discover some sea fowl coming on shore to build her nest in the forest ; or some wild pigeon going in quest of salt to the shores of the ocean ; I would have preferred a thousand times, the piercing cries of the sea thrush, when it comes, during a tempest, to shelter itself among the rocks, to the melodious voice of the red breast, which already announced in the yellow foliage of the woods, the termination of the fine weather.

“ One night, after I had retired to rest, I thought I heard at a distance the noise which the waves of the sea make when they break upon its shores, and that I could even distinguish the tumult of the waters of the Seine hurried by Neptune. Their roarings, which had formerly chilled me with horror, at that time transported me with joy. I arose, I went out of the cottage and listened attentively ; but the sounds, which seemed to issue from various parts of the horizon, perplexed my understanding, and I pre-

sently discovered, that it was the murmuring of the winds which agitated at a distance the foliage of the oaks and of the beech trees.

Sometimes I endeavoured to make the savages of my cottage comprehend that I had lost a friend. I pointed to my eyes, to my lips, and to my heart ; and then to the horizon. I raised my hands to heaven, and shed tears. They understood this dumb language in which I expressed my affliction, for they wept with me ; but by a contradiction for which I could not account, they redoubled their precautions in order to prevent me from making my escape.

I applied myself to the study of their language, that I might inform them of my condition, and interest their feelings. They were themselves eager to teach me the names of the objects which I pointed out to them. Slavery is very mild among these nations. My life, liberty excepted, differed in nothing from that of my masters. Every thing was in common between us, food, habitation, and the earth upon which we slept wrapped up in skins. They had even so much consideration for my youth, as to give me the easiest part of their labours to perform. In a short time I was able to converse with them ; and the following is what I learned of their government and character :

Gaul is peopled with a great number of petty nations, of which some are governed by kings, and others by chiefs, called iarles ; but all subjected to the power of the druids, who unite them under the same religion, and govern them with so much the greater facility, as a thousand different customs divide them. The druids have persuaded these nations, that they are descended from Pluto, the god of the infernal regions, whom they call Hædar, or the blind. It is for this reason the Gauls reckon by nights, and not by days, and count the hours from midnight instead of noon, contrary to the practice of all other nations. They adore several other gods, as terrible as Hæder ; such as Niorder,

the master of the winds, who dashes vessels on their coasts, in order, they say, to procure them plunder. They accordingly believe, that every ship which is wrecked upon their shores is sent them by Niorder. They have, beside, Thor or Theutates, the god of war, armed with a club, which he darts from the upper regions of the air, and fortified with gloves of iron, and a belt, which redoubles his fury when it is girded round him; Tir, equally cruel; the silent Vidar, who wears shoes of considerable thickness, by means of which he can walk through the air and upon the water without making any noise; Hemdal, with the golden tooth, who can see in the night as in the day, and can hear the slightest sound, even that which the grass or the wool makes as they grow; Ouller, the god of ice, shod with skaits; Loke, who had three children by the giants Angherboda; the messenger of grief, namely, the wolf Fenris; the serpent Midgard; and the merciless Hela. Hela is death. They say, that his palace is misery; his table, famine; his door, the precipice; his porch, languor; and his bed, consumption. They have other gods, whose exploits are as ferocious as their names: Herian, Riffindi, Svidur, Svidrer, and Salsk; which mean, the warrior, the thunderer, the destroyer, the incendiary, and the father of carnage. The druids honour these divinities (11) with funeral ceremonies, lamentable ditties, and human sacrifices. This horrible mode of worship gives them so much power over the terrified spirits of the Gauls, that they preside in all their councils, and decide upon all their affairs. If any one has the temerity to oppose their judgment, he is excluded from the communion of their mysteries (12); and from that moment he is abandoned by every one, not excepting his own wife and children: but it seldom happens that any one ventures to resist them; for they arrogate to themselves exclusively, the charge of educating youth, that they may

impres upon their minds, early in life, and in a manner never to be effaced, these dreadful opinions.

As for the iarles, or nobles, they have the power of life and death over their own vafsals. Those who live under kings pay them the half of the tribute which is levied upon the commonalty. Others govern them intirely to their own advantage. The richer sort give feasts to the poor of their own particular clan, who accompany them to the wars, and make it a point of honour to die by their side. They are extremely brave. If, in hunting, they meet with a bear, the chief among them will lay aside his arrows, attack the animal alone, and kill him with a single stroke of his sabre. If a house be on fire they never quit it till they see the burning joists ready to fall upon them. Others, on the brink of the ocean, with a lance or sword in their hand, oppose themselves to the waves which dash upon the shore. They suppose valour to consist, not only in resisting their enemies of the human species and ferocious animals, but even the elements themselves. Valour with them, supplies the place of justice. They always decide their differences by force of arms, and consider reason as the resource of those only who are destitute of courage. These two classes of citizens, one of which employs cunning, and the other force, to make themselves feared, are a perfect counterpoise to each other; but they unite in tyrannizing over the people, whom they treat with sovereign contempt. A plebeian among the Gauls can never arrive at the honor of filling any public station. The nation appears to exist only for its priests and its nobles. Instead of being consoled by the one, and protected by the other, as iustice requires, the druids terrify them, that the iarles may oppress them.

Meanwhile there is no race of men possessed of better qualities than the Gauls. They are very ingenious, and excel in several species of useful arts which are to be found

no where else. They overlay plates of iron with tin (13) so artfully that it might pass for silver. They compact pieces of wood with so much exactness that they form of them vases capable of containing all sorts of liquors. What is still more wonderful, they have a method of boiling water in them without their being consumed, by means of ignited stones, which they throw into the vessel till the water has acquired the degree of heat which they wish to give it. They also know how to kindle a fire without making use either of steel or of flint, by the friction of the wood of the ivy and of the laurel. The qualities of their heart are still superior to those of their understanding. They are extremely hospitable. He who has little, cheerfully divides it with him who has nothing. They are so passionately fond of their children that they never treat them unkindly. They are contented with bringing them back to a sense of their duty by remonstrance. The result from this conduct is, that at all times the most tender affection unites all the members of their families, and that the young listen with respect to the councils of the old.

" This people, however, would be speedily destroyed by the tyranny of its chieftans, did it not oppose to them their own passions. When quarrels arise among the nobility, reason has no voice in the decision; arms are the only arbiter, and to merit popular esteem, they are obliged to follow up their resentment to death. This prejudice of the multitude is fatal to a great number of the iarles. On the other hand, they give such credit to the dreadful stories retailed by the druids, respecting their divinities, and fear, as is generally the case, associates with these traditions, circumstances so terrifying, that the priests frequently tremble much more than the people, before the idols which they themselves had fabricated. I am thence thoroughly convinced of the truth of the maxim of our sacred books, which says, " Jupiter has ordained, that the evil which a man

does to his fellow creature shall recoil with seven-fold vengeance upon himself, in order that no one may find his own happiness in the misery of another."

There are, here and there, among some of the Gallic nations, kings who establish their own authority by undertaking the defence of the weak; but it is the women who preserve the nation from ruin. Equally oppressed by the laws of the druids, and the ferocious manners of the iarlles, they are doomed to the most painful offices, such as cultivating the ground, beating about in the woods to start game for their huntsmen, and carrying the baggage of the men on their journies. They are, beside, subjected to the imperious dominion of their own children. Every husband has the power of life and death over his wife, and when he dies, if the slightest suspicion arise that his death was not natural, the wife is put to the torture, and if, from the agony of her torments, she pleads guilty, she is condemned to the flames (14).

This unfortunate sex triumphs over its tyrants by their own opinions. As vanity is their domineering passion, the women turn them into ridicule. A mere song is sufficient in their hands to destroy the result of their gravest assemblies. The lower classes, and especially the young, always devoted to their service, circulate this song through the villages and hamlets, where it is sung day and night, and he who is the subject of it, of whatever rank, dares no longer to show his face. Hence it is that the women, so weak considered individually, enjoy collectively the most unlimited power. I know not whether it be the fear of ridicule, or from having experienced the superior discernment of their women, but certain it is, that the chieftains undertake nothing of importance without consulting them. Their voice decides both as to peace and war. As they are obliged, by the miseries of society, to renounce their own opinions, and to take refuge in the arms of nature, they are neither blinded

nor hardened by the prejudices of the men. Hence they judge more clearly than the other sex of public affairs, and foresee events with superior discernment. The common people, whose calamities they solace, struck, at frequently finding in them, a more discriminating understanding than in their chiefs, without penetrating into the causes of it, take a pleasure in ascribing to them something divine (15).

The Gauls, accordingly, pass successively and rapidly from sorrow to fear, and from fear to joy. The druids terrify, the iarles abuse them, and the women gladden their hearts and make them dance and sing. Their religion, laws, and manners, being perpetually at variance, they live in a state of continual fluctuation, which constitutes their principal character. Hence also it is that they are so eager for information, so desirous of knowing what passes among strangers, and that so many are to be found in foreign countries, which they are fond of visiting like men in general who are unhappy at home.

They despise the husbandman, and of course neglect agriculture, which is the basis of public prosperity. When we landed in their country, they cultivated only those grains which come to perfection in the course of a summer, such as beans, lentiles, oats, millet, rye, and barley. Very little wheat is to be seen there. Nevertheless the earth abounds with natural productions. There is excellent pasture by the side of the rivers, and the forests are filled with every kind of wild fruit trees. As they are frequently in want of provisions, they employed me in seeking it for them in the fields and in the woods. I found in the meadows cloves of garlick, and the roots of the dæucus and the drop wort. I sometimes returned loaded with myrtle berries, plumbs, pears, and apples, which I had gathered in the forest. They dressed these fruits, the greater part of which cannot be eaten raw on account of their harshness. But they have trees there which produce fruit of an exquisite flavour. I

have often admired the apple trees, loaded with fruit of so brilliant a colour, that they might easily have been mistaken for the most beautiful flowers.

Of the origin of those apple trees, which grow there in such abundance and beauty, they told me the following story : Thetis, whom they call Friga, jealous that at her nuptials Venus, whom they denominate Siofne, had carried away the apple which was the prize of beauty, without putting it in her power to contest it with the three goddesses, resolved to avenge herself. Accordingly, one day that Venus had descended on this part of the Gallic shore, in quest of pearls for her dress, and shells of the knife-handle species, for her son Sifione (16), a Triton stole away her apple, which she had deposited upon a rock, and carried it to the goddess of the seas. Thetis immediately planted its seeds in the neighbouring country, in order to perpetuate the memory of her revenge and her triumph. And this, they tell you, is the reason of the great number of apple trees which grow in their country, and of the singular beauty of their women (17).

Winter came on, and I am unable to express to you my astonishment, when I beheld, for the first time, the heavens dissolve into white plumage, like that of birds, the water of the fountains harden into stone, and the trees entirely stripped of their foliage. In Egypt no such phenomena had ever been observed. I had no doubt that the Gauls, like the plants and the elements of their country, would immediately expire, and certainly the rigour of the climate would soon have put an end to my career, had they not taken the greatest care to clothe me with furs. But how easy it is for a person without experience to be deceived. I was entirely ignorant of the resources of nature for every season, as well as for every climate. Winter to these northern nations, is the return of festivity and of plenty. The river birds, the elks, the buffaloes, the hares, the deer,

and the wild boars, at that period abound in the forests, and approach their habitations; and of these animals they killed a prodigious quantity. I was no less surprized when I beheld the return of spring, which displayed, in those desolate regions, a magnificence which I had never seen before even on the banks of the Nile. The bramble, the raspberry, the sweet briar, the strawberry, the primrose, the violet, and a great many other flowers unknown in Egypt, adorned the verdant borders of the forests; some, as the honey-suckle, entwined themselves round the trunks of the oaks, and suspended from the boughs their perfumed garlands. The shores, the rocks, the woods, and the mountains, were all clothed in a pomp at once magnificent and wild. A spectacle so affecting redoubled my melancholy. "How happy," said I to myself, "should I feel, could I find among these plants one of those which I brought with me in the vessel from Egypt. Were it merely the humble flax, it would recal the memory of my country during my life, and in dying, I would select it for the place of my grave; hoping that it would one day tell Cephas where the bones of his friend were deposited, and inform the Gauls of the name and travels of Amasis!"

One day, as I was endeavouring to dissipate my melancholy by looking at the young girls dancing on the grass, one of them quitted the group and came and wept over me; then, suddenly returning to her companions, she resumed her sport with alacrity and pleasure. I considered this sudden transition from joy to grief, and from grief to joy, in this young girl, as the effect of the natural levity of the people, and the circumstance excited in me but little concern,—when I saw an old man with a red beard, and clothed in a robe of weasels' skins, issue from the forest. In his hand was a branch of mistletoe, and at his girdle hung a knife of flint. He was followed by a company of young persons in the flower of their age, who had girdles of the same sort of

skins, and in their hands empty gourds, pipes of iron, bullocks horns, and other instruments of their barbarous music.

As soon as this old man appeared, the dancing ceased, every countenance became sad, and the whole company removed to a distance from me. Even my master and his family retired to their cottage. The old knave then approached me, fastened round my neck a leathern cord, and his satellites forcing me to follow him, dragged me along in a state of stupefaction, as wolves would carry off a sheep. They conducted me across the forest to the very borders of the Seine, where their chief sprinkled me with the water of the river, and then made me enter a boat, constructed of the bark of the birch tree, in which also he entered himself with all his train.

We sailed up the Seine for the space of eight days, during which a profound silence was observed. On the ninth we arrived at a little town built in the middle of an island. They here made me disembark on the opposite shore, on the right hand bank of the river, and they led me into a large hut without windows, which was illuminated by torches of fir. They tied me to a stake in the middle of the hut, and the young men, who, night and day, watched over me, armed with hatchets of flint, never ceased to dance round me, blowing with all their strength through the bulls horns and iron pipes; and this detestable music was accompanied with these horrible words, which they sung in chorus:

“ O Niordor! O Riflindi! O Svidrer! O Hela! Hela! God of carnage and of storms, we bring thee flesh. Receive the blood of this victim, this child of death, O Niorder! O Riflindi! O Svidrer! O Hela! Hela!”

As they pronounced these awful words their eyes rolled in their heads and their mouths foamed. At length these fanatics, overwhelmed with fatigue, fell asleep, all but one, who was called Omfi. This name, in the Celtic tongue,

signifies benevolent. Omfi, moved with compassion, approached me: "Unfortunate young man," said he, "a cruel war has broken out between the nations of Britain and those of Gaul. The Britons pretend to be the masters of the sea which separates their island from us. We have already been defeated in two naval engagements with them. The college of the druids of Chartres has determined, that human victims are necessary to render Mars propitious, whose temple is close by this place. The chief of the druids, who has spies in every part of Gaul, discovered that the tempests had cast you upon our coasts, and he went himself to find you out. He is old and pitiless. He bears the name of two of our most formidable deities. He is called Tor-Tir (18). Repose thy confidence then in the gods of thy own country, for those of Gaul demand thy blood."

I was seized with such terror that I was unable to make the least reply. I only thanked him by an inclination of my head, and he immediately hurried from me lest he should be perceived by any of his companions.

At that moment I discovered the reason which induced the Gauls, who had made me their slave, to prevent me from removing from their habitation; they were fearful of my falling into the hands of the druids; but I had not the power of escaping from my cruel destiny. My destruction now appeared so inevitable in my own eyes, that I did not believe Jupiter himself was able to deliver me from the jaws of those tigers who were thirsting for my blood. I recollected no more, O Cephas, what you have so frequently told me, that the gods never abandon innocence. I did not even remember their having saved me from shipwreck. Present danger totally obliterates past deliverance from the mind. Sometimes I imagined that they had saved me from waves only to give me up to a death a thousand times more painful.

Nevertheless I addressed my supplications to Jupiter, and enjoyed a kind of repose in abandoning myself to that providence which governs the world, when the doors of the cottage suddenly opened, and a numerous company of priests entered, with Tor-Tir at their head, bearing in his hand, as before, a branch of misletoe from the oak. Immediately the young barbarians who surrounded me awoke and renewed their funeral songs and dances. Tor-Tir approached me, placed a crown of the yew-tree and a handful of the meal of beans upon my head, put a gag in my mouth, and having untied me from my stake, fastened my hands behind my back. His whole retinue then began to march to the sound of their doleful instruments, and two druids, supporting me by the arms, conducted me to the place of sacrifice.

Here Tirteus, perceiving that the spindle fell from the hands of Cyanea, and that she turned pale, said to her, "My daughter, it is time to retire to rest. Remember that you must rise to-morrow before the dawn to go to Mount Lyceum, where you have to present, with your companions, the shepherds offering on the altar of Jupiter." Cayanea tremblingly replied, "My father, every thing is prepared against the festival of to-morrow; the wreaths of flowers, the wheaten cakes, and the vessels of milk, are all ready. Beside it is not late, the moon has not yet illumined the bottom of the valley, nor have the cocks crowed; it is not even midnight. Allow me, I intreat you to hear the end of this story. I am by the side of my dear father, and shall not be terrified."

Tirteus looked at his daughter with a smile of assent, and having made an apology to Amasis for interrupting him, entreated him to proceed.

We came out of the hut, continued Amasis, in the middle of a dark night, by the smoky light of torches of fir. We traversed, at first, a vast field of stones; where I saw here and there, the skeletons of horses and dogs, fixed

upon stakes. We next arrived at the entrance of a large cavern hollowed in the side of a white rock (19). The lumps of black clotted blood which had been shed around, exhaled an infectious smell, and announced this to be the temple of Mars. In the interior of this frightful den, human heads and bones were ranged along the walls; and in the middle, upon a piece of rock, was a statue of iron reaching to the summit of the cavern. This was the image of Mars, but it was so mishapen that it had more resemblance to a block of rusty iron, than to the god of war. We could distinguish, however, his club set thick with piercing points, his gloves studded with the heads of nails, and his horrible girdle on which was pourtrayed the image of death. At his feet was seated the king of the country, having around him the principal personages of his state. An immense crowd of people were collected within the cavern and without, who preserved a melancholy silence, impressed with respect, religion, and terror.

Tor-Tir, addressing himself to the assembly, said to them: "O king, and you iarles, assembled for the defence of the Gauls, do not believe that you can ever triumph over your enemies without the assistance of the god of battles. Your losses have proved how fatal are the consequences of neglecting his solemn worship. Blood offered to the gods saves the effusion of that which mortals shed. The gods ordain men to be born only that they may die. How thankful ought you to be that the selection of the victim has not fallen upon one of yourselves. While I was considering within myself whose life among us would be most acceptable to the gods, and was ready to offer up my own for the good of my country, Niorder, the god of the seas, appeared to me, in the gloomy forests of Chartres, completely drenched with sea water. With a voice, like the tempest, he said to me: I send you, for the salvation of the Gauls, a stranger without relations, and without

friends, whom I have myself dashed him upon the western shores. His blood will be acceptable to the gods of the infernal regions. Thus spake Niorder, Oh ye children of Pluto, Niorder, who loves you."

Scarcely had Tor-Tir made an end of this terrible address, when a Gaul, who was seated by the king, rushed towards me: it was Cephas. "Oh Amasis, my dear Amasis!" cried he, "Oh my barbarous compatriots! would you sacrifice a man who has come from the banks of the Nile to bring you the most precious blessings of Greece and of Egypt? If you thirst for blood, you shall begin with me, who first inspired him with this desire, and touched his heart with pity for persons so cruel to him." As he pronounced these words he pressed me in his arms and bathed me with his tears. For myself, I wept and sobbed, without the power of expressing, in any other way, the transports of my joy. Immediately the cavern resounded with murmurs and groans. The young druids wept, and the instruments of my sacrifice fell from their hands; for when nature speaks, religion becomes mute. Nevertheless, no one in the assembly dared, even now, deliver me from the hands of the murderous priests, when some females, rushing into the cavern, tore asunder my chains, and removed my gag and funeral crown. Thus, for the second time, did I owe my life to the women of Gaul.

The king, taking me in his arms, said to me: "Is it you, then, unhappy stranger, whom Cephas has been incessantly regretting! Oh, ye gods, the enemies of my country, do you send benefactors hither only that they may be immolated!" Then, turning to the chiefs of the nations, he spoke to them with so much energy of the rights of humanity, that, with one accord, they all swore that they would never more reduce to slavery, those whom the tempest might cast upon their shores; never hereafter sacrifice the life of any innocent man, but would offer to Mars the

blood of the criminal only. Tor-Tir, in a rage, endeavoured in vain to oppose this law ; and he retired, menacing the king and all the Gauls with the approaching vengeance of the gods.

Nevertheless, the king, accompanied by my friend, conducted me, amidst the acclamations of the people, into his city, which was situated in the neighbouring island. Till the moment of our arrival in this island, my mind had been so perfectly discomposed, as to be incapable of any rational reflexion. Every species of new representation of my misfortunes contracted my heart, and obscured my understanding. But as soon as I recovered the use of my faculties, and began to reflect on the danger I had escaped, I fainted away. Oh, how weak is man in a paroxysm of joy ! He is strong only to encounter woe. Cephas brought me to myself, after the manner of the Gauls, by shaking my head and blowing in my face.

When I had recovered my senses, he took my hand in his, and said to me, " Oh, my friend, how many tears have you cost me ! When the waves of the ocean which overset our vessel had separated us, I found myself cast, I know not how, upon the right hand bank of the Seine. My first care was to seek for you. I kindled fires upon the shores ; I called you by name. I employed several of my compatriots, who had gathered together on hearing my cries, to reconnoitre, in their boats, the banks of the river, to see if they could not find you : all our researches were ineffectual. The day re-appeared, and presented to my view our vessel overturned, and her keel in the air, close to the shore where I was. It never occurred to my thoughts, that you might have landed on the opposite shore, in my own country, which is Belgium. It was not till the third day, that, believing you had perished, I resolved to pass over to it, to visit my relations. The greatest part of them had paid the debt of nature during my absence : those who remained,

overwhelmed me with kindness; but not even a brother can compensate for the loss of a friend. I returned almost immediately to the other side of the river. There they unloaded our unfortunate vessel, of which nothing had been lost but the men. I sought your body along the sea-shore, and I repeated my demand of it evening, morning, and in the middle of the night, from the nymphs of the ocean, that I might rear a tomb to your memory, near the tomb of Heva. I should have passed, I believe, all my life in these vain researches, had not the king who reigns on the banks of the river, informed that a Phœnician vessel was wrecked on his domains, claimed the property, which, according to the laws of the Gauls, belonged to him. I collected, accordingly, every thing which we had brought from Egypt, even to the very trees, which had not been damaged by the water; and I presented myself, with these wretched fragments before the prince. Let us bless, then, the providence of the gods, which has united us again, and which has rendered your misfortunes more useful to my country than even your presents. If you had not been shipwrecked on our coasts, the barbarous custom of condemning to slavery those who endure that calamity would not have been abolished; and, if you had not been condemned to be sacrificed, I should, probably, never have seen you more, and the blood of the innocent would still have smoked upon the altars of the god of war."

Thus spake Cephas. As for the king, he omitted nothing which he thought could tend to make me lose the recollection of my misfortunes. He was called Bardus. He was considerably advanced in years, and he wore, according to the custom of his people, his beard and hair very long. His palace was built of the trunks of firs, laid in rows one upon another. It had no door (20) but of the hides of bullocks, which closed up the aperture. There was no guard, for he had nothing to fear from his subjects: but he had

employed all his industry and skill to fortify his city against enemies from without. He had surrounded it with walls, formed of the trunks of trees, intermixed with sods of turf, and with towers of stone at the angles and the gates. Sentinels were stationed at the top of these towers, who watched day and night. Bardus had received this island from the nymph Lutetia, his mother, and it bore her name. It was at first covered with trees, and Bardus had not a single subject. He employed himself in twisting, upon the banks of the island, ropes of the bark of the lime tree, and in hollowing alders to make boats. He sold these productions of his hands to the mariners who navigated upon the Seine. In his labours, he sung the advantages of industry and commerce, which unite together the nations of the earth. The boatmen frequently stopped to listen to his songs. They were repeated and spread through the country of the Gauls, among whom they were known under the name of the verses of the bards. Soon after, a great number of people came to establish themselves in this island, to hear him sing, and to live in greater security. His riches accumulated with his subjects. The island was covered with habitations, the neighbouring forests were cleared, and in a short time numerous flocks were seen on both the adjacent shores. It was in this manner that the good king formed an empire without violence. But while as yet his island was without walls, and he was already planning to make it the centre of commerce for all the nations of Gaul, war was on the point of exterminating all its inhabitants.

One day a great number of warriors who were sailing up the Seine, in canoes made of the bark of the elm, disembarked upon its northern shore, directly opposite to Lutetia. They were under the command of the iarle Carnut, third son of Tendal, prince of the north. Carnut was on his return from laying waste all the coasts of the Hyperborean Sea, over which he had spread horror and devastation. He was

secretly favoured in Gaul by the druids, who, like all weak men, take the side of those who have rendered themselves formidable. As soon as Carnut had landed, he went in search of king Bardus, and said to him, "Let us fight, thou and I, at the head of our warriors; the weakest shall obey the strongest; for it is the first law of nature, that every thing should yield to force." King Bardus replied, "Oh Carnut! if the point in dispute were merely the hazarding my life, for the defence of my people, I would, without hesitation, expose it. But I will not expose the lives of my people, were it even to save my own. It is goodness, and not force, which ought to be the choice of kings. It is goodness only which governs the world, and it employs for that purpose, intelligence and strength which are subordinate to it, as are all the other powers of the universe. Valiant son of Tendal, since thou wishest to govern men, let us try whether of the two, you or I, is the most capable of doing them good. Behold these poor Gauls, intirely naked. Without making offensive comparisons, I have several times clothed and fed them, even to the denying myself raiment and food. Let us see what provision thou wilt make for their wants."

Carnut accepted the challenge. It was now autumn. He went to the chace with his warriors; he killed a great number of birds, stags, elks, and wild boars. He afterwards, with the flesh of these animals, gave a splendid feast to the inhabitants of Lutetia, and clothed in their skins those who were naked. King Bardus said to him, "Son of Tendal, thou art a mighty huntsman: thou wilt be able to support the people during the season of hunting; but in the spring and summer, they will perish with hunger. For myself, with my corn, the fleeces of my sheep, and the milk of my flocks, I can maintain them through the whole year."

Carnut made no reply; but he remained encamped with his warriors upon the banks of the river, and refused to withdraw.

Bardus, perceiving his obstinacy, went to seek him, in his turn, and proposed a second challenge to him, "Valour," said he, "is the quality of a warlike chief, but patience is still more necessary to kings. Since thou wishest to reign, let us try which of us for the longest portion of time can carry this ponderous log." It was the trunk of an oak thirty years old. Carnut took it on his back, but soon losing patience, hastily threw it on the ground. Bardus laid it across his shoulders and bore it, without moving, till after sun set, and even till the night was far advanced.

Nevertheless Carnut and his warriors would not depart. They thus passed the whole winter employed in hunting. The spring returned, and they threatened to destroy a rising city which refused to do them homage, and they became still greater objects of terror, as they began to be in want of food. Bardus was at a loss how to rid himself of them, for they were by far the most powerful. In vain did he consult the most aged of his people; no one could give him any advice. At last, he laid his distress before his mother Lutetia, who was advanced in years, but who still possessed an excellent understanding.

Lutetia said to him, "My son, you are acquainted with a great number of ancient and curious histories which I taught you in your infancy: you excel in singing: challenge the son of Tendal to a competition with you in song."

Bardus went to Carnut and said to him, "Son of Tendal, it is not sufficient for a king to maintain his subjects, and to be firm and constant in his labours, he ought to know likewise how to banish from their minds those miseries of opinion which render them unhappy; for it is opinion which exercises influence over mankind, and renders them good or bad. Let us see which of the two, you or I, can exert the greatest power over their minds. It was not by fighting merely that Hercules attracted followers in Gaul,

but by divine songs, which flowed from his mouth like chains of gold, which charmed the ears of those who listened, and thus constrained them to follow him."

Carnut accepted with joy this third challenge. He sung the combats of the gods of the north on the icy mountains; the tempests of Niorder upon the seas; the tricks of Vidar in the air; the ravages of Thor on the earth; and the empire of Hæder in the dark regions of hell. To these he added the rehearsal of his own victories; and his tremendous strains inspired with the emotions of fury the hearts of his warriors, who were ready to spread universal destruction.

As to king Bardus, the following were his milder strains: "I sing the dawn of the morning; the earliest rays of Aurora which have arisen on the Gauls; the empire of Pluto; the blessings of Ceres, and the misfortune of the infant Loïs; listen to my song, ye spirits of the rivers, and repeat them to the spirits of the azure mountains.

"Ceres had been seeking her daughter Proserpine over the face of the whole earth. She was on her return to Sicily, where grateful myriads adored her. She traversed the country of the savage Gauls, their trackless mountains, their desert vallies, and their gloomy forests, when she found her progress stopped by the waters of Seine, her own nymph, transformed into a river.

"On the opposite bank of the Seine, there happened, at that time, to be a beautiful boy with flaxen hair, named Loïs, bathing himself in the stream. He took delight to swim in the transparent waters, and to run naked on the solitary verdant downs. The moment he perceived a female, he flew to hide himself amidst a tuft of reeds.

"'My lovely child,' cried Ceres to him with a sigh, 'come to me.' On hearing the voice of a woman in distress, Loïs left his retreat among the reeds. He put on, with blushes, his robe of lamb's-skin, which was suspended on a willow. He crosses the Seine on a bank of sand, and

presenting his hand to Ceres, shews her a path through the midst of the waters.

“ Ceres having passed the river, gives the boy Loïs a cake, a sheaf of corn, and a kiss; she then informs him how bread was made from the corn, and how corn grows in the fields. ‘ Thanks, beauteous stranger,’ returned Loïs, ‘ I will carry to my mother thy lessons and thy welcome presents.’

“ The mother of Loïs divides with her child and husband the cake and the kiss. The enraptured father cultivates a field and sows the grain. By and by the earth is clothed with a golden harvest, and a report is diffused over the country of the Gauls, that a goddess had presented a celestial plant to its fortunate inhabitants.

“ Near to that place lived a druid. He was entrusted with the inspection of the forests. He measured out to the Gauls, for food, beech mast and acorns from the oak. When he beheld a field cultivated and a rich harvest, ‘ What will become of my power says he, if men learn to live on corn?’

“ He calls Loïs. ‘ My dear little friend,’ says he to him, ‘ where were you when you beheld the stranger who gave you the fine ears of corn?’ Loïs, apprehending no evil, conducts him to the banks of the Seine. ‘ I was under that silver-leaved willow,’ says the boy; ‘ I was running about over those snowy daisies: I flew to hide myself under these reeds, because I was naked.’ The treacherous druid smiled: he seizes Loïs, and plunges him into the depths of the stream.

“ The mother of Loïs saw her beloved child no more. She wanders through the woods, calling aloud: ‘ Loïs, my darling child, Loïs, where art thou!’ The echoes alone repeat her words, ‘ My darling child Loïs, where art thou.’ She runs like one distracted along the banks of the Seine. She perceives something white by the edge of the water. He cannot be far off, said she, there are his beloved flowers,

there are his snowy daisies.' Alas, it was Loïs, her darling child Loïs himself !

" She weeps, she groans, she sighs; she takes in her trembling arms the clay-cold body; she fondly tries to re-animate it in her bosom; but the heart of the mother has no longer the power of communicating warmth to the body of the son, and the body of the son is already freezing the heart of a mother: she is on the point of expiring, The druid, stationed on an adjacent rock, exults in his vengeance.

" The gods do not always appear at the cry of the miserable, but the voice of a forlorn mother attracted the attention of Ceres. The goddess appeared. ' Loïs, be thou converted,' says she, ' into the most beautiful flower of the Gauls:' and immediately the pale cheeks of Loïs expanded into a calix, whiter than the snow; his flaxen hair was transformed into filaments of gold, and the sweetest perfumes exhaled from it. The slender stem of this flower rises towards heaven, but its head still droops on the banks of the river which he loved. Loïs is changed into a lily.

" The priest of Pluto beholds this prodigy unmoved, He raises to the superior gods an inflamed countenance and eyes sparkling with rage. He blasphemes, he threatens Ceres, and is about to assault her with an impious hand, when she calls to him aloud: ' Gloomy and cruel tyrant, stay where thou art.'

" At the voice of the goddess he becomes immovable. But the rock feels the powerful command: it opens into a cleft; the legs of the druid sink into it; his visage bearded all over and empurpled with rage, rises toward heaven in divergent crimson radiations, and the garment which covered his murderous arms is bristled into prickles. The druid is transformed into a thistle.

" Thou, said the goddess of the harvests, who wouldst persevere in feeding men like beasts, become thyself food for animals. Continue to be the enemy of the harvests

after thy death, as thou wert during thy life. As for thee, beautiful flower of Loïs, be thou, on the contrary, the ornament of the Seine, and may thy victorious flower, in the hand of her kings, one day prevail triumphantly over the mistletoe of the druids.'

"Gallant followers of Carnut, come and dwell in my city. The flower of Loïs perfumes my gardens; the virgins night and day, chaunt his adventure in my plains. Every one there engages in easy and cheerful labour, and my granaries, beloved by Ceres, overflow with piles of grain."

Scarcely had Bardus finished his song, when the warriors of the north, who were perishing with hunger, abandoned the son of Tendal, and fixed their residence in Lutetia. This good king frequently said to me, "Ah! why have I not here some illustrious bard of Greece or of Egypt, to polish the minds of my subjects? Nothing tends so much to humanize the heart as the melody of songs. With the power of composing harmonious verses and ingenious fictions, there is no need of a sceptre to maintain authority."

He carried Cephas and me to visit the spot where he had planted the trees and the grains recovered from our shipwreck. It was on the declivity of a hill exposed to the south. I was transported with delight when I saw the trees which we had imported, replenished with juices and vigour. I first distinguished the quince tree of Crete, by its cottony and fragrant fruit; the walnut tree of Jupiter, of a glossy green, the filbert, the fig tree, the poplar, the pear tree of Mount Ida, with its pyramidical fruit. All these trees were from the island of Crete. There were, beside, the vines of Thasos and young chesnut trees of the island of Sardinia. I saw a vast country within the compass of a small garden. Among those plants appeared some which were my compatriots, as the hemp and the flax. These were the vegetables which pleased the king most, because of their utility. He had admired the stuffs into

which they are manufactured in Egypt, more durable and more pliant than the skins in which most of the Gauls are habited. The king took delight in watering these plants with his own hand, and in clearing them of weeds. The hemp, of a beautiful green, was already grown to the height of a man, and the flax in blofsom clothed the ground with a shade of azure.

While Cephas and I were inwardly exulting in the reflection of having done good, information was received that the Britons, elated with their recent fuccess, and not content to dispute with the Gauls the empire of the sea, which separates them, were preparing to attack them by land, and to sail up the Seine, with an intention to carry fire and sword into the very bosom of the country. They had taken their departure in innumerable boats from a promontory of their island, separated from the continent by a narrow strait. They coasted along the shore of the Gauls, and were ready to enter the Seine, the dangers of which they knew how to avoid, by running into the creeks which are sheltered from the rage of Neptune. The intended invasion of the Britons was noised abroad over all the country, from the moment they began to put it in execution; for the Gauls kindle fires on the mountains, and by the number of these fires, and the thickness of their smoke, convey intelligence much more promptly than even by the flight of a bird.

On receiving news that the Britons had embarked, the confederated troops of the Gauls began to march to defend the mouth of the Seine. They were ranged under the standards of their several chieftains, which consisted of the skins of the wolf, the bear, the vulture, the eagle, or of some other mischievous animal, suspended at the extremity of a long pole. That of king Bardus and of his island presented the figure of a ship, the symbol of commerce. Cephas and I accompanied the king on this expedition, and

in a few days all the united force of the Gauls was collected on the shore of the sea.

Three opinions were started respecting the mode of defence. The first was, to drive stakes along the coast to prevent the Britons from disembarking; a plan of easy execution, considering that our numbers were inconceivable, and the forests at hand. The second was, to give them battle the moment they landed; the third, not to expose the troops to the open assault of the advancing enemy, but to attack them when, having landed, they should be entangled in the woods and vallies. No one of these opinions was followed; for discord prevailed among the chieftains of Gaul. Every one was for commanding, while no one was disposed to obey. While they were wasting time in deliberation, the enemy appeared and landed, before we had settled the arrangement of our plan.

But for Cephass, we had been undone. Before the arrival of the Britons, he had advised king Bardus to divide his force, composed of the inhabitants of Lutetia, into two bodies; to place himself in ambush with the better part, in the woods which covered the opposite side of the mountain of Heva, while Cephass himself should engage the enemy with the other party, in conjunction with the rest of the Gauls. I intreated Cephass to detach from his division the young soldiers, who panted, like myself, to come to close action, and to entrust me with the command. "I have no fear of danger," said I. "I passed through all the proofs which the priests of Thebes prescribe to the initiated, and knew not what fear was." Cephass hesitated a few moments. At last he committed the youth of his division to my charge, recommending to us, not to separate too far from the main body.

The enemy, meanwhile, had made good their landing. At sight of this, many of the Gauls advanced to attack

them, rending the air with their cries ; but as they charged in small parties they were easily repulsed ; and it would have been impossible to rally a single man of them, had not our rear afforded them an opportunity of recovering from their confusion. We presently perceived the Britons in full march to attack us. The youthful band which I commanded was instantly in motion, and advanced towards the Britons, unconcerned whether we were supported by the rest of the Gallic force or not. When we got within bow shot, we saw that the enemy formed only one single column, long, broad and closely embattled, advancing slowly upon us, while their barks were forcing their way up the river to get upon our rear. I was staggered, I confess, at sight of that multitude of half-naked barbarians, painted red and blue, and marching along in profound silence, and with the most perfect order. But when all at once there issued from this still phalanx, clouds of darts, arrows, pebbles, and leaden balls, which levelled to the earth many of our troops, piercing some of them perfectly through, my surviving companions betook themselves to flight. I myself was about to forget that it was my duty to set them an example of resolution, when I beheld Cephas by my side, followed by the whole army, " Let us invoke Hercules," cried he, " and advance to the charge." The presence of my friend re-animated all my courage. I resumed my station, and we made the attack with our pikes levelled. The first enemy I encountered was a man of gigantic stature, a native of the Hebrides. The aspect of his arms inspired horror ; his head and shoulders were clad in the skin of a prickly thornback ; round his neck was a collar of human jaw-bones, and he bore for a lance the trunk of a young fir, armed with the tooth of a whale. " What demandest thou of Hercules ?" said he to me, " Behold him ready to attend thy pleasure." And at the same time he aimed a stroke at me with his enormous lance,

and with so much fury, that if it had hit the mark, I must have been nailed by it to the ground, which it penetrated to a considerable depth. While he was struggling to disengage it, I pierced him through the throat with my spear, and there immediately issued from the wound a stream of black and thick blood, and he fell, biting the ground, and blaspheming the gods.

Meanwhile our troops, collected into a firm body, were closely engaged with the column of the enemy. Clubs clashed with clubs, buckler pressed on buckler, lance crossed lance. Thus two fierce bulls dispute the empire of the meadows; their horns entwine; their foreheads rattle against each other; bellowing, they press in opposite directions; and whether they gain ground or lose, neither separates from his rival. Thus we maintained the combat, body to body. Nevertheless the column of the enemy, which exceeded us in numbers, was bearing us down with superior force, when king Bardus assaulted their rear with his troops, who came into action with a shout, which rended the air. Upon this a panic terror seized these barbarians, who, flushed with the hope of surrounding us, were themselves surrounded. They deserted their ranks in confusion, and fled towards the shore in the hope of regaining their barks, which had now considerably advanced up the stream. A dreadful carnage ensued, and many prisoners were taken.

The combat being finished, I said to Cephas: "The Gauls are indebted for their victory to the council which you gave the king; and I owe you on my part the preservation of my honour. I had solicited a post which I knew not how to fill. I ought to have exhibited an example of valour to those who were under my command, but was incapable of doing it, when your presence rekindled in me a sense of my duty. I imagined that the initiations of Egypt had fortified me against all apprehensions of danger;

but it is easy to be brave in conflicts from which you are sure of escaping." Cephas replied, " O Amasis! there is more fortitude in confessing a fault, than weakness in committing it. It is Hercules who has given us the victory; but next to him, it was surprize which robbed our enemies of their courage, and which had shaken yours also. Military valour, like every other virtue, is to be acquired only by exercise. We ought, on all occasions, to be diffident of ourselves. In vain shall we trust to our own experience, unless our confidence be placed also in the succour of the gods. While we are buckling on our armour to defend us before, fortune strikes at us from behind. Confidence in the gods alone is a defence on every side."

Part of the spoils taken from the Britons was consecrated to Hercules. The druids were desirous of consigning the prisoners to the flames, because the Britons were accustomed to inflict on those whom they took in battle a similar death; but I presented myself in the assembly of the Gauls, and thus addressed them: " O ye nations! you see in me an example whether the gods delight in human sacrifices. They have placed the victory in your generous hands: will you stain them with the blood of the miserable? Has not enough been already shed in the rage of battle? can you now spill it, uninduced by passion, and in the joy of triumph? Your enemies immolate their prisoners: surpass them in generosity as you surpass them in courage." This advice was received by the iarles and warriors with loud applause, and it was decreed, that the prisoners should be disarmed and reduced to slavery.

I was thus the cause of the abolition of the law which condemned them to the flames. I likewise proved the occasion of abrogating the custom of sacrificing innocents to Mars, and of reducing the shipwrecked to servitude. Thus was I thrice useful to mankind in the country of the Gauls; once by my success, and twice by my misfortunes;

so true it is, that the gods, when they please, can bring good out of evil.

We returned to Lutetia, loaded with the acclamations and applause of the people. The first anxiety expressed by the king, on his arrival, was to carry us with him to visit his garden. The greatest part of our trees were in considerable forwardness. He admired, first, how nature had preserved their fruits from the attack of the birds. The chesnut, still in a milky state, was covered with leather and with a prickly shell. The tender walnut was protected by a hard shell and a bitter outward case. The soft fruits were defended, previous to their maturity, by their roughness, their acidity, or their verdure. Those which were ripe invited the hand to gather them. The gold-coloured apricot, the velvet peach, and the cottony quince, exhaled the sweetest perfumes. The boughs of the plumb tree were covered with violet fruits besprinkled with a white powder. The grapes, already of a vermilion hue, hung in clusters from the vine; and over the broad leaves of the fig tree, the half-opened fig distilled its juice in drops of honey and crystal. "It is easy to see," said the king, "that these fruits are presents sent from heaven. They are not, like the seeds of our forest trees, at a height which we cannot reach (21). They present themselves to the hand. Their smiling colours allure the eye, their fragrance the organs of smelling, and they seem formed for the mouth by their size and roundness." But when his palate had experienced their flavour, "Oh, true gifts of Jupiter!" exclaimed he, "no aliment prepared by human skill is at all to be compared with them. They excel in sweetness honey and cream. Oh, my dear friends, my much respected guests, you have bestowed on me a present of higher value than my kingdom. You have introduced into savage Gaul, a portion of delicious Egypt; and I prefer one of these trees

to all the mines of tin which render the Britons so rich and haughty."

He sent for the principal inhabitants of the city, and made each of them taste those wondrous fruits. He recommended to them carefully to preserve the seeds, and to put them into the ground at the proper season. From the joy expressed by this excellent prince and his people, I was made sensible, that the highest delight of man consists in doing good to his fellow creatures.

Cephas said to me, "Now is the time to shew to my compatriots the use of the arts of Egypt. I have saved from the shipwrecked vessel the greatest part of our machines; but hitherto they have remained unemployed: and I dared not so much as look at them, from their reminding me too feelingly of your loss. The moment is come for turning them to account. The crops of corn are now ripe, and the hemp and flax will shortly arrive at the same state of maturity."

Having gathered the harvests, we taught the king and his people the use of mills, for reducing corn to flower, and the different processes for preparing dough to make bread of it (22). Previous to our arrival, the Gauls peeled their wheat, oats, and barley, by pounding them, with wooden mallets, in the trunk of a tree, hollowed for the purpose, and satisfied themselves with boiling the grain in this state for food. We afterwards shewed them the method of steeping hemp in water, to separate the filaments from the straw, of drying, beating, dressing, spinning it, and of twisting several threads together for the purpose of making cordage. We made them observe how those cords, by their strength and pliancy, were adapted to act as the nerves of every species of machinery. We taught them the art of distending the threads of flax on looms, to weave them into cloth, by means of the shuttle; and how these gentle and light la-

hours might employ the young people innocently and agreeably during the long nights of winter.

We instructed them in the use of the wimble, the gimlet, the plane, and the saw, invented by the ingenious Dedalus, as these tools furnish man with additional hands, and fashion to his use a multitude of trees, the timber of which would have gone to waste in the forests. We taught them to extract from their knotty trunks, powerful screws and ponderous presses, adapted for squeezing out the juice of an infinite number of fruits, and for forcing oils from the hardest nuts. Our vines produced but few grapes, but they were sufficient to inspire the Gauls with a desire of multiplying the slips; and, to increase this desire, we permitted them to taste of the wines of Crete and of Thasos, which we had preserved in urns.

After disclosing the use of an infinity of benefits, which nature has placed on the face of the earth, before the eyes of man, we aided the Gauls in discovering those which she has deposited under their feet. We shewed them how water may be found in places the most remote from rivers, by means of wells, invented by Danäus; in what manner metals are discovered, though buried in the bowels of the earth, and how, after melting them into bars, they could be hammered upon the anvil, to prepare them for a variety of uses; in what manner, by the most simple process, clay may be fashioned, on the potter's wheel, into figures and vases of every form. We surprized them still more, by shewing them bottles of glass, made with sand and flint; and to see the liquor they contained, apparent to the eye, but secured from the touch, delighted them to extacy.

But when we read to them the books of Mercurius Trismegistus, which treat of the liberal arts and natural sciences, their admiration exceeded all bounds. At first they were incapable of comprehending how speech could issue from a

dumb book, and how the thoughts of the earliest Egyptians could possibly have been transmitted to them on the frail leaves of the papyrus. When they afterwards heard the recital of our discoveries; when they saw the prodigies effected by the mechanical powers, which move the heaviest bodies by means of small levers, and those of geometry, which can measure distances the most inaccessible, they became almost beside themselves. The wonders of chemistry and magic, and the various phenomena of physics, hurried them from rapture to rapture. But when we predicted to them an eclipse of the moon, which, prior to our arrival, they considered as an accidental failure of that planet, and when they saw at the very moment which we had indicated, the orb of night become dark in the midst of a serene sky, they fell at our feet and exclaimed: "Afsuredly ye are gods!"

Omfi, the youngest druid, who had discovered so much sensibility to my afflictions, attended all our lessons. "From your wisdom and beneficence," said he, "I should be tempted to believe you of the order of the gods; but from the ills which you have endured, I perceive that you are men, like ourselves. You must certainly, however, have contrived the means of climbing to heaven, or else the inhabitants of the celestial regions must have descended into highly-favoured Egypt, to communicate to you so many benefits and so much illumination. Your arts and sciences surpass our understanding, and can be the effects only of a divine power. You are the darling children of the superior gods: while, as to ourselves, we are abandoned by Jupiter to the infernal deities. Our country is covered with unproductive forests, and inhabited by malevolent genii, who disseminate through the whole of our existence, discord, civil broils, terrors, ignorance and mischievous opinions. Our lot is a thousand times more deplorable than that of the beasts, which, clothed, lodged, and fed by the hand of nature,

follow undeviatingly their instinct, without being tormented by the fears of hell."

"The gods," replied Cephas, "have neither been unjust to any country, nor to any individual. Every nation possesses blessings peculiar to itself, and which serve to keep up a communication between others, by a reciprocal interchange of commodities. Gaul contains the metals which Egypt wants; her forests are superior in beauty; her cattle yield milk in greater abundance; and the fleeces of her sheep are heavier and afford a finer wool. But wherever the habitation of man is fixed, his portion is always far above that of the beasts, because he is endowed with a reason, which expands in proportion to the obstacles which it surmounts, and because, of all animals, he alone is capable of applying to his own use, means, which nothing can resist, such as fire. Thus Jupiter has bestowed upon him empire over the earth, by illuminating his reason with the intelligence of nature herself, and by confiding to him alone that element which is her first moving principle."

Cephas afterwards talked to Omfi and the Gauls of the rewards prepared in the world to come, for virtue and beneficence, and the punishments laid up in store for vice and tyranny; of the metempsychosis and the other mysteries of the religion of Egypt, as far as a stranger is permitted to be instructed in them. The Gauls, consoled by his discourse, and enriched by our presents, called us their benefactors, their fathers, the true interpreters of the gods. King Bardus thus addressed us: "I will adore Jupiter alone. As Jupiter loves mankind, he must afford particular protection to kings, to whom the felicity of whole nations is entrusted. I will likewise pay homage to Isis, who has brought down his benefits to the earth, that she may present the vows of my people to the sovereign of the heavens." At the the same time he gave orders to rear a temple to Isis (23), at a distance from the city, in the midst of the

forest; to erect in it her statue, with the infant Orus in her arms, such as we had brought with us in our vessel; to honour her with all the sacred ceremonies of Egypt, and that her priestesses, clothed in linen, should night and day adore her with songs, and by a life of purity, which exalts man to the gods.

He afterwards expressed a wish to be instructed in reading and tracing the Ionic characters. He was so struck with the utility of letters, that, transported with delight, he sung their praise in the following strains:—

“Behold the magic characters which can recal the dead from the dark recesses of the tomb; which inform us what our fathers thought a thousand years ago, and will tell our children a thousand years hence what we think at present. There is no arrow that flies so far, nor any lance that is equally strong. They can reach us though intrenched on the summit of a mountain; they penetrate into the head though fortified with a helmet, and force their way to the heart in defiance of the cuirass. They calm seditions, administer the counsels of wisdom, conciliate affection, and afford comfort and consolation, in the hands of the good; but in the hands of the wicked, they produce a contrary effect.”

“My son,” said this good king to me, one day, “are the moons of thy country more beautiful than ours? Have you left in Egypt any object of regret? You have brought us, from thence, the best of human blessings; plants, arts, and sciences. All Egypt ought to be here for your sake. Continue to live with us. After my death you shall reign over the Gauls. I have no child save an only daughter, named Gotha, whom I will give you in marriage. A people, believe me, is of more value than one’s family, and a good wife than the land of one’s nativity. Gotha resides in that island below, of which you may perceive the trees: for a young woman ought to be brought up remote from

the intercourse of men, and at a distance especially from the courts of princes."

The desire of making a nation happy suspended in me the love of country. I consulted Cephas on the subject, who adopted the views of Bardus. I, accordingly, besought of the king an interview with his daughter, that, in conformity to the custom of the Egyptians, I might endeavour to render myself agreeable to the person who was one day to be the partner of my pains and my pleasures. Bardus gave orders to an aged female, who came every day to the palace for provisions for the princess, to conduct me to her presence. I embarked with her in a boat loaded with necessaries, and, committing ourselves to the course of the stream, we shortly arrived on the island where Gotha resided. This island was called the Island of Swans, from the birds of that name, which resort thither in the spring, to make their nests among the reeds that surround its shores, and to feed on the *anserina potentilla* (24), which it produces in abundance. On our landing, we perceived the princess, seated under a clump of alder trees, in the midst of a down, perfectly yellow with the flowers of the *anserina*. She was encompassed with swans, which she was feeding with oats. Though under the shade of the trees, she surpassed these birds in whiteness, from the transparency of her complexion and the snowy fairness of her ermine robe. Her hair was of the most beautiful black, and was encircled, as well as her robe, with a crimson-coloured ribbon. Two women, who attended her, advanced to meet us. The one tied our barge to the branches of a willow; while the other, taking me by the hand, presented me to her mistress. The young princess made me sit down by her side on the grass, and invited me to partake with her of some flour of millet boiled, a duck roasted on the bark of a birch tree, with goat's milk in the horn of an elk. She then waited in

modest silence, till I should explain to her the intention of my visit.

Having tasted, in compliance with the custom, the dishes presented to me, I thus addressed her :—" Oh ! beautiful Gotha, I aspire to the honour of being son-in-law to the king, your father, and I visit you, with his consent, to know whether my suit will be agreeable to you."

The daughter of king Bardus, with downcast looks, replied, " O stranger, I have been demanded in marriage by many iarlles, who are continually making my father magnificent presents, in the hope of obtaining my hand ; but no one of them possesses my affection. Fighting is the only art with which they are acquainted. As for you, I can have no doubt, if you become my husband, that you will study my happiness, since you have devoted yourself already to the happiness of my people. You will instruct me in the arts of Egypt, and I shall become like the good Isis, of whom your country so highly celebrates the praises."

Having thus spoken, she attentively considered the different parts of my dress, admired the fineness of its texture, and made her women examine it also, who lifted their hands to heaven in astonishment. After a short pause, she added, " Though you come from a country replenished with every species of wealth, and every production of ingenuity, you will not imagine that I am in want of any thing, or that I am destitute of intelligence. My father has educated me in the love of labour, and at the same time supplies me with the greatest abundance of all things." And she introduced me into her palace, where twenty of her women were employed in plucking river fowls to make for her ornaments and robes of their plumage. She shewed me baskets and mats of very delicate rushes, woven by her own hands; vessels of fine pewter in great quantities ; a hundred skins of wolves, martens, and foxes, with twenty bear

skins. "All this treasure," said she to me, "shall be yours, if thou espouse me; but upon those conditions only,—that you take to yourself no other wife; that you do not oblige me to cultivate the ground, nor go in quest of the skins of the deer and of the buffaloes, which you may kill in hunting in the forests; for such tasks are imposed by husbands on their wives in those countries, but they are not suitable to my taste: and lastly, if at length you become tired of living with me, that you shall replace me in this island, whither you have come to woo me, and where my pleasure consists in feeding the swans, and in chaunting the praises of Seine, the nymph of Ceres."

I smiled within myself at the simplicity of the daughter of king Bardus, and at what she denominated her treasures; but as the true opulence of a wife consists in the love of industry, in candour, frankness, gentleness, and there is no dowry to be compared with these virtues, I replied; "O beautiful Gotha, marriage among the Egyptians is a legal union, a mutual interchange of pleasures and pains; and you shall be dearer to me than myself." I then made her a present of a skein of flax, which grew and was prepared in the gardens of the king, her father. She received it with delight, and said to me, "My friend, I will spin this flax, and it shall be weaved into a robe for the day of my espousals." She presented me, in her turn, with this little dog, so covered with hair, that his eyes are scarcely perceptible. "His name," said she, "is Gallus; he is descended from a race remarkable for fidelity; he will follow you wheresoever you go, over the land, the snow, and the water: he will accompany you in the chace, and to the field of battle: he will be at all seasons a faithful companion, and a symbol of my affection." As the day was drawing to a close, she reminded me that it was time to retire; and requested me, in future, not to come down the

current of the river, but to travel by land on the banks till I came opposite to her island, where her women should be in waiting to ferry me over, and thus conceal our mutual felicity from the eyes of the jealous. I took my leave, and in returning home, I revolved in my mind a thousand agreeable projects.

One day, as I was going to visit her, I met in a path of the forest, which I was traversing, in compliance with her advice, one of the principal iarlles, attended by a great number of his vassals. They were armed as if they had been in a state of war. For myself, I was totally unarmed, like a man at peace with the world, and whose mind was occupied only with the reveries of love. Advancing towards me with a haughty air, the iarle thus accosted me: "What seekest thou in this country of warriors, with these womanish arts of thine? Wouldest thou teach us to spin flax, and dost thou expect the beauteous Gotha as thy recompence? My name is Torstan: I was one of the companions of Carnut: I have been engaged in twenty-two battles by sea, and have come off victorious in thirty single combats. Thrice have I fought with Vittiking, that renowned prince of the north. Thy hairy scalp I will lay at the feet of the god Mars, from whom thou madest thy escape, and I will quaff from thy skull the milk of my flocks!"

After an address so brutal, I apprehended that the barbarian was about to assassinate me; but, uniting magnanimity to ferociousness, he took off his head-piece and cuirass, which were of bull's hide, and presenting me with two naked swords, desired me to make my choice.

As it was in vain to think of reasoning with a man under the influence of jealousy and madness, I secretly invoked the aid of Jupiter, the protector of strangers, and having chosen the shorter but the lighter of the two swords, though I had scarcely strength to wield it, a dreadful combat ensued,

while his vassals surrounded us as witnesses, expecting to see the earth reddened either with the blood of their chieftain or with that of their guest.

My intention at first was to disarm my enemy, in the view of saving his life, but he did not leave this in my option. Rage transported him beyond all the bounds of prudence. The first blow which he aimed at me carried off a huge splinter from a neighbouring oak. I shunned the blow by stooping my head. This movement redoubled his insolence. "Wert thou," exclaimed he, "to stoop down to hell, thou shouldest not escape me!" Then taking his sword in both hands, he fell furiously upon me; but Jupiter preserving my senses in complete tranquillity, I parried with the back of my sword the stroke with which he would have felled me to the ground, and presenting to him the point, he rushed upon it, and was run through the body. Two streams of blood issued at once from the wound and from his mouth; the sword dropped from his hands, he fell backward, raised his eyes to heaven, and expired. His vassals immediately surrounded his body, uttering loud and horrid cries. But they suffered me to depart without the least molestation, for generosity is a prominent feature in those barbarians.

For myself I retired to the city, deploring my victory. I related what had happened to Cephas and to the king. "Those iarlles," said the king, "are a source to me of considerable uneasiness. They tyrannize over my people; and every profligate in the country on whom they can lay their hands, they take care to gain to their side, in order to strengthen their party. They sometimes render themselves formidable even to myself; but the druids are much more so. No project of any kind can be undertaken without their consent. I would gladly enfeeble these powers, but know not what means to employ. I imagined, that by increasing the influence of the iarlles I should raise a bulwark

to oppose that of the druids; but the contrary has taken place: the power of the druids is increased. It appears as if there were no understanding between them, for the purpose of extending their oppression over the people, and even over my guests. O stranger," said he to me, "you have had but too much experience of this!" Then, turning to Cephas, "O my friend," added he, "you, who, in the course of your travels have acquired the knowledge necessary to the government of mankind, give some instruction on this subject to a king, who was never beyond the limits of his country. Oh! how sensible I am of the benefit which kings might derive from travelling."

"O king," replied Cephas, "I will unfold to you part of the policy and philosophy of Egypt. One of the fundamental laws of nature is, that every thing must be governed by contraries. It is from contraries the harmony of the universe results; and the same principle takes place as to the harmony of nations. The power of arms and religion are in every country at variance with each other. They are both, however, necessary to the preservation of the state. When the people are oppressed by their chief, they fly for refuge to the priests, and when oppressed by their priests they seek refuge in the chief. The power of the druids has therefore increased by the increase of the power of the iarles, for these two powers universally counterbalance each other. If you wish to diminish one of the two, instead of augmenting its counterpoise, as you have done, you ought, on the contrary, to reduce it.

"But there is a method still more simple, and more infallible, of diminishing both the powers at once, which are so injurious and offensive to you; I mean by rendering your people happy; for they will then seek protection nowhere but in yourself; and these two powers will be speedily annihilated, since they are indebted for the whole of their influence solely to the opinion of that very people.

And in this you will succeed, by furnishing the Gauls with ample means of subsistence; by the establishment of the arts, which sweeten life; and especially by honoring and encouraging agriculture, which is its principal support. While the people thus live in the enjoyment of abundance, the iarles and druids will find themselves in the same state; and whenever these corps shall have learned to be content with their condition, they will no longer think of disturbing the repose of others; they will no longer have at their disposal that crowd of miserable wretches, starving with cold and hunger, who, for a morsel of bread, are ready to abet the violence of the one, or the superstition of the other. The result of this humane policy will be, that your own power, supported by that of a people whom your exertions are rendering happy, must completely absorb that of the iarles and of the druids. In every well regulated monarchy, the power of the king is in the people, and that of the people in the king. You will then reduce your nobility and the priesthood to their natural functions. The iarles will defend the nation against foreign invasion, and will no longer be its internal oppression; and the druids, ceasing to govern the Gauls by terror, will comfort and encourage them, and by their superior illumination and compassionate councils, will assist them in bearing the ills of life with patience and fortitude.

“ It is by this policy that Egypt has attained a degree of power and felicity, which renders her the centre of the nations, and that the wisdom of her priesthood commands respect over the whole earth. Keep this maxim therefore constantly in view: That every excess of power, in a religious or military corps, arises out of the wretchedness of the people, because all power is derived from them, and that there is no other way of curbing that excess but by rendering them happy.

“ When your authority shall be sufficiently established, communicate a share of it to magistrates, selected from among persons of the most distinguished virtue. Bend your chief attention to the education of the children of the commonalty ; but take care not to entrust it to the first adventurer who may be disposed to undertake it, and still less to any particular corps, such as that of the druids, the interest of which are always different from those of the state. Consider the education of the children of your people as the most valuable part of your administration. It is this which can form citizens ; and without it the best laws are good for nothing.

“ While you wait for the means of laying a solid foundation whereon to rear the fabric of Gallic felicity, oppose some barriers to the ills which they endure. Institute a variety of festivals, to dissipate their thoughts by the charms of music and dancing. Counterbalance the united influence of the iarlles and druids by that of the women. Enable these last to emerge from their domestic slavery. Let them assist at the festive meetings and assemblies, and even at the religious feasts. Their natural gentleness will gradually soften the ferocity both of manners and religion.”

“ Your observations,” replied the king, “ are replete with truth, and your maxims with wisdom, and I hope to profit by them. I will endeavour to render this city illustrious for its industry. In the meantime nothing will better please my people than to rejoice and be merry ; and I will myself compose their songs. As for the women, their assistance, I am persuaded, will be of the highest importance to me. It is by them I shall begin my work of rendering my people happy ; at least by the influence of manners, if I cannot by that of laws.”

While the king was speaking, we perceived, on the opposite bank of the Seine, the body of Torstan. It was

naked, and appeared on the grass like a hillock of snow. His friends and vassals moved solemnly around it, and from time to time rent the air with fearful cries. One of his kindred crossed the river in a boat, and addressed the king in these words: "Blood calls for blood; the Egyptian must be put to death!" The king made no reply, but as soon as the person had retired, he accosted me in these words: "Your defence was perfectly warrantable, but if this were even my own quarrel I should be under the necessity of withdrawing from the consequences of it. If you remain, you will be obliged by the laws, to fight one after another, with all the kindred of Torstan, who are extremely numerous, and sooner or later you will be sure to fall. On the other hand, if I defend you against them, as I mean to do, this rising city must be involved in your destruction; for the relations, the friends and the vassals of Torstan will lay siege to it, and they will be joined by multitudes of the Gauls, whom the druids, irritated as they are against you, are already exciting to vengeance. Meanwhile you may depend on finding here men who will never abandon you, be the danger ever so imminent."

Accordingly he issued his orders to provide for the security of the city; and instantly the inhabitants were seen in motion along the ramparts, resolved, to a man, to stand a siege in my defence. Here they collected a huge pile of stones; there they planted prodigious cross bows, and long beams armed with prongs of iron. Meanwhile we perceived innumerable tribes of men marching along the banks of the Seine, in martial array. They were the friends, kinsmen, and vassals of Torstan with their slaves, the partisans of the druids, such as were jealous of Bardus, and those who, from levity of mind, are fond of novelties. Some floated down the river in boats; others crossed the forest in lengthened columns. They took their station as one man on the banks adjoining to Lutetia, and their num-

bers surpassed the powers of reckoning. It was absolutely impossible I should escape them. In vain would it have been to make the attempt under favour of the darkness; for as soon as night set in, the besiegers kindled innumerable fires, with which the river was illumined to the very bottom of its channel.

Reduced to this perplexity, I formed in my own mind a resolution which was well-pleasing to Jupiter. As I no longer expected any thing good at the hands of men, I resolved to throw myself into the arms of virtue, and to save this infant city, by a voluntary surrender of myself to the enemy. Scarcely had I reposed my confidence in the gods, when they appeared for my deliverance.

Omfi presented himself before us, holding in his hand an oaken bough, on which had grown a sprig of the misletoe. At sight of this little shrub, which had nearly proved so fatal to me, I shuddered with horror; but I was not aware, that we are frequently indebted for safety to that which menaces us with destruction, as we frequently meet destruction in what promises us safety. "O king," said Omfi, "O Cephas, be composed: I bear in my hand the means of saving your friend. Young stranger," said he to me, "were all the nations of Gaul combined against you, armed with this, you may pass through the thickest of their hosts, while not one of your numerous foes durst so much as look you in the face. It is a sprig of the misletoe, which grew on this oaken branch. Permit me to inform you from whence proceeds the power of this plant, equally formidable to the gods and to the men of this country (25). Balder one day informed his mother, Friga, that he had dreamed he was going to die. Friga conjured the fire, the metals, the stones, diseases, the water, animals, and serpents not to hurt her son, and her incantations were so powerful, that nothing could resist them. Balder mingled, therefore, in the combats of the gods, undaunted amidst showers of arrows.

ARCADIA.

Loke, his enemy, was eagerly desirous of discovering the cause of it. He assumed the form of an old woman and threw himself in the way of Friga. 'Flights of arrows and showers of masy rock,' said he to her, 'fall upon thy son Balder, but do not hurt him.' 'I know it,' said Friga; 'all these things have pledged to me their oath. Nothing in nature has the power of injuring him. This grace have I obtained of every being possessed of power. Of one little shrub alone I refused to ask it, because it appeared to me too feeble to excite apprehension. It adhered to the bark of an oak, and scarcely had the advantage of a roof. It lived without earth. The name of it is misletoe.' Loke went instantly in quest of this little shrub, and mixing in the hosts of the gods while they were engaged in combat with the invulnerable Balder, for battles are their sports, he approached the blind Hæder. 'Wherefore,' said he to him, 'dost thou not also level thy arms against Balder?'—'I am blind,' replied Hæder, 'neither am I provided with arms.' Loke presented to him the mistletoe of the oak, and said to him: 'Balder is just before thee.' The blind Hæder let fly the fatal shaft, and Balder falls transfixt and lifeless. Thus the invulnerable son of a goddess was slain by a twig of misletoe launched from the hand of one blind; and this is the origin of the respect paid by the Gauls to this shrub.

"Compassionate, O stranger! a people governed by terror, because the voice of reason is not heard among them. On your arrival, I flattered myself with the hope that you were destined to found and extend her empire by introducing the arts of Egypt; and that I should behold the accomplishment of an ancient oracle universally received among us, by which a destiny the most sublime is assigned to this city; that its temples should rear their heads above the tops of the forests; that it should assemble within its precincts the men of all nations; that the ignorant should resort hither for instruction, the miserable

for consolation, and that the gods should here communicate themselves to men as in highly favoured Egypt. But, alas! these happy times are still removed to an awful distance."

The king thus addressed Cephas and myself: "O my friends, avail yourselves, without a moment's delay, of the succour which Omfi offers you:" and at the same time he gave orders to prepare a barge for us, provided with the most excellent rowers. He presented us with two ashen staffs mounted with steel by his own hand, and two ingots of gold, the first fruits of his commerce. He next employed some of his confidential servants, to conduct us to the territory of the Veneti. "They are the best navigators among the Gauls," said he. "They will furnish you with the means of returning into your own country, for their vessels traffic in the Mediterranean. They are, beside, a people of singular goodness. As for you, O my friends! you will be ever held in honour, among my people. Cephas and Amasis shall be the burden of my songs; and as long as I live their names shall continually resound along these shores."

We accordingly took leave of this good king, and of Omfi, my deliverer. They accompanied us to the bank of the Seine, dejected and melancholy like ourselves. As we passed through the city, crowds of people followed us, exhibiting the tenderest marks of affection. The women bore their infants aloft in their arms and upon their shoulders, displaying to us, with tears in their eyes, the linen garments in which they were clothed. We embraced king Bardus and Omfi, who could hardly summon up sufficient resolution to meet the moment of separation. We perceived them, for a long time, on the most elevated pinnacle of the city, waving their hands in token of bidding us adieu.

Scarcely had we put off from the island, when the friends of Torstan crowded into innumerable boats, and hastened to attack us, with tremendous shouts. But at sight of the hal-

lowed shrub which I carried in my hands, and which I now raised into the air, they fell prostrate on the bottom of their barges, as if they had been struck with a power divine: such is the force of superstition over minds that are enslaved. We, accordingly passed through the midst of them without sustaining the slightest injury.

Having ascended the river, and gone ashore, we bent our course towards the west, across forests almost impassable. Their soil was here and there covered with trees, laid low by the hand of time. It had throughout a carpeting of moss, thick and spongy, into which we sometimes sunk up to the knees. The roads which divide these forests, and which serve as boundaries to different nations of the Gauls, were so little frequented, that trees of considerable size had sprung up in them. The tribes which inhabited them were still more savage than their country. They had no other temples, than some thunder-struck yew tree, or an aged oak, in the branches of which some druid had planted the head of an ox with the horns. When the foliage of those trees was agitated in the night by the winds, and illumined by the light of the moon, they imagined that they saw the spirits and the gods of their forests. Upon this, seized with a religious horror, they prostrated themselves to the ground and adored, with trembling, those vain phantoms of their own imagination. Our guides themselves would never have dared to traverse those awful regions, which religion had rendered so formidable in their eyes, had not their confidence been supported much more by the branch of mistletoe, with which I was armed, than by all our reasonings.

We nowhere found, in the course of our progress through the country of the Gauls, any appearance of a rational worship, excepting that one evening, on our arrival at the summit of a snow-covered mountain, we perceived a fire in the midst of a grove of beech trees and firs. A moss-grown rock, hewed in the form of an altar, served as a hearth to

it. It was surrounded with large piles of dry wood and an assortment of bear and wolf-skins, suspended on the boughs of the neighbouring trees. In every other respect there was not perceptible, all around this solitude, through the whole extent of the horizon, any trace of human habitation. Our guides informed us, that this spot was consecrated to the god who presides over travellers. The word consecrated made me shudder, "Let us remove hence," said I to Cephas. "Every altar among the Gauls excites a thousand suspicions in my breast. I will henceforth, pay homage to the Deity only in the temples of Egypt." Cephas replied; "Reject every religion which subjects one man to another, in the name of the divinity, were it even in Egypt; but remember, at the same time, that, in every place where the good of man is studied, God is acceptably worshipped, though it be even in Gaul. Through the whole creation, the happiness of men constitutes the glory of God, and I refuse to sacrifice at no altar where the miseries of the human race are relieved." As he said these words, he prostrated himself, and put up his prayer; he then threw into the fire a log of fir and some branches of the juniper tree, which perfumed the air, as the sparks, with a crackling noise, ascended upwards. I imitated his example; after which we seated ourselves at the foot of the rock, in a place carpeted over us with moss, and sheltered from the north wind; and having covered ourselves with the skins which were suspended on the trees, notwithstanding the severity of the cold, we passed the night in a comfortable degree of warmth. On the return of the morning, our guides informed us, that we should have to march during the whole day over similar heights, without finding either wood, or fire, or habitation. We presented our acknowledgements a second time to providence for the asylum so seasonably afforded us; we replaced the skins on the trees with a religious exactness; we threw fresh wood upon the fire; and

before we proceeded on our way, I engraved the following words on the bark of a beech tree :

CEPHAS AND AMASIS
HAVE ADORED HERE THE GOD
WHO PRESIDES OVER TRAVELLERS.

We passed successively through the territories of the Carnutes (26), the Cenomanes, the Diablintes, the Redones, the Curiosolites, the inhabitants of Dariorigum, and we arrived at length on the western extremity of Gaul, among the Veneti. The Veneti are the most expert navigators of those seas. They have even founded a colony which bears their name, at the bottom of the Adriatic Gulf. As soon as they were informed of our being the friends of king Bardus, they bestowed upon us a thousand demonstrations of kindness. They offered to carry us directly to Egypt, where they have extended their commerce ; but as they likewise trade to Greece, Cephas said to me : " Let us visit Greece, we shall there find frequent opportunities of returning into your country. The Greeks are the friends of the Egyptians. To Egypt they are indebted for the most illustrious of the founders of their cities. It was Cecrops who gave laws to Athens, and Inachus to Argos. It is at Argos that Agamemnon reigns, whose renown is diffused over the face of the whole earth. We shall there behold him crowned with glory in the bosom of his family, and encompassed with kings and heroes. If he is still engaged in the siege of Troy, his ships will easily convey us into Egypt. You have seen the most refined state of civilization in your own country, and among the Gauls the grossest barbarism, and you will find in Greece a politeness and elegance of manners which will charm you. You will thus have had the spectacle of the three periods through which most nations pass. In the first they are below nature, they come up to her in the second, and in the third they go beyond her."

The views of Cephas were too congenial with my passion for glory to admit of my neglecting an opportunity of forming an acquaintance with men so illustrious as the Greeks, and especially so renowned as Agamemnon. I waited with impatience for the return of a season favorable to navigation, for we had reached the Veneti in winter. During our stay we were engaged in an incessant round of feasting, conformably to the custom of those nations. As soon as spring returned we prepared to embark for Argos. Before we took our departure from Gaul, we learned that our disappearing from Lutetia had restored tranquillity to the states of king Bardus, but that his daughter, the beautiful Gotha, had retired with her women into the Temple of Isis, to whom she had consecrated herself; and that, night and day, she made the forest resound with her melodious songs.

I felt all the chagrin of this excellent prince, who lost his daughter from the very circumstance of our arrival in his country, an event which was one day to crown him with immortal honour; and I experienced the truth of the ancient maxim, That public consideration is only to be acquired at the expence of domestic felicity.

After a navigation somewhat tedious, we passed the Straits of Hercules. At sight of the sky of Africa, which recalled to my thoughts the climate of my native country, I was transported with joy. We descried the lofty mountains of Mauritania, Abila, situated in the mouth of the strait, and those which are called the Seven Brothers, because they are of the same elevation. They are covered from their summit to the very water's edge with palm trees loaded with dates. We discovered the fertile hills of Numidia, which clothe themselves twice a year with harvests, that rise under the shade of the olive trees, whilst studs of magnificent coursers pasture at all seasons in the ever-green vallies. We coasted along the shores of Syrtis, where the delicious

fruit of the lotis is produced, which, as we are told, cause strangers who eat it to forget their country. We soon came in the sight of the sands of Lybia, in the midst of which are situated the enchanted gardens of the Hesperides; as if nature took delight in making the most unproductive countries exhibit contrasts with the most fertile. We heard by night the roarings of tigers and lions, which came to bathe themselves in the sea; and by the dawning light of Aurora could perceive them retiring to the mountains.

But the ferocity of these animals is by no means equal to that of the human race which inhabits this region of the globe. Some immolate their children to Saturn, and others bury their women alive in the tombs of their husbands. Some, on the death of their kings, cut the throats of all those who served them when alive; and others endeavour to allure strangers to their shores, that they may devour them. We had, one day, nearly fallen a prey to these abominable cannibals; for while we were ashore, and peaceably exchanging with them some tin and iron for different sorts of the excellent fruits which their country produces, they had contrived an ambush to intercept our getting on board, which with no small difficulty we escaped. After running so dreadful a risk, we durst not venture again to disembark on such inhospitable shores, which nature has to no purpose placed under the most serene sky.

I was so irritated at the cross accidents of an expedition undertaken for the service of mankind, and especially at this last instance of perfidy, that I said to Cephas, "The whole earth, I believe, Egypt excepted, is peopled with barbarians. I am persuaded, that absurd opinions in religion, and ferocious manners are the natural portion of all nations; and it is, undoubtedly, the will of Jupiter, that they should be for ever abandoned to these miseries; for he has subdivided them by so many different languages, that the most beneficent of mankind, so far from having it

in his power to reform them, is not capable of so much as making himself understood by them."

To which Cephias replied, "Let us not accuse Jupiter of the ills which infest mankind. The human mind is so contracted, that, though we sometimes feel our lot to be incommensurable, it is difficult to imagine how we could mend our condition. If we were to remove but one only of the natural evils which annoy us, we should behold a thousand others of much more dangerous consequence starting up in its stead. Nations do not understand each other; this, you say is an evil; but if all spake the same language, the impostures, the errors, the prejudices, the cruel opinions peculiar to each nation, would be diffused over the whole earth. The general confusion which is now in the words, would in that case be in the thoughts." He pointed to a bunch of grapes, "Jupiter," said he, "has divided the human race into various languages, as he has divided that cluster into various berries, containing a great number of seeds, that if one part of these seeds should become a prey to corruption, the other might be preserved (27).

"Jupiter has divided the languages of men, in order that they might always understand that of nature. Nature universally speaks to the heart of mankind, illumines their reason, and discloses happiness to them in a mutual commerce of kind offices. The passions, on the contrary, as universally corrupt their hearts, darken their understanding, generate hatred, wars, discords, and superstitions, by disclosing happiness to them only in their personal interest, and in the ruin of another.

"The division of languages prevents these particular evils from becoming universal; and if they are permanent in a nation, it is because there are ambitious corps who make an advantage of them; for error and vice are foreign to man. It is the office of virtue to destroy those evils. Were it not for vice there would be little room for the

exercise of virtue. You are on your way to visit the Greeks. If what is said of them be true, you will find in their manners a politeness and an elegance which will delight you. Having passed through the test of so long and severe calamities, nothing ought to exceed the virtue of their heroes."

All I had hitherto experienced of the barbarism of nations, stimulated the ardor which I felt to reach Argos, and to see the mighty Agamemnon happy in the midst of his family. By this time we descried the Cape of Tenarus, and had almost doubled it, when a furious gale of wind blowing from the coast of Africa, drove us upon the Strophades. We perceived the sea breaking against the rocks which surround those islands. Sometimes, as the billows retired, we had a view of their cavernous foundations; anon, swelling again, the surge covered them, tremendously roaring, with a vast sheet of foam. Nevertheless our mariners persevered, in defiance of the tempest, in attempting to make Cape Tenarus, when a violent gust shattered our sails; and we were reduced to the necessity of stopping at Stenictaros.

From this port we resolved to travel to Argos by land; and it was on our way to this residence of the king of kings, that we had the good fortune to meet with you. At present we feel an inclination to accompany you to Mount Lyceum for the purpose of beholding the assembly of a people, whose shepherds display manners so hospitable and polite: and as he pronounced these words he looked at Cephas, who expressed his approbation by an inclination of the head.

"My son," said Tirteus to Amasis, "your narrative has deeply affected us: of this you have had a proof in the tears which we have shed. The Arcadians were once more miserable than the Gauls (28). We shall never forget the reign of Lycaon, formerly changed into a wolf, as a

punishment for his cruelty. But, circumstanced as we are, this subject would carry us too far. I give thanks to Jupiter, for having disposed you, as well as your friend, to pass the approaching day with us on Mount Lyceum. You will there behold no palace, no imperial city, and still less will you see savages and druids. On the contrary, you will behold enamelled verdure, groves, brooks, and shepherds vying with each other in giving you a cordial welcome. May heaven incline you to make a longer abode among us! You will meet, to-morrow, at the feast of Jupiter, multitudes of men from all parts of Greece, and Arcadians, much better informed than I am, who are undoubtedly acquainted with the city of Argos. For my own part, I have never heard either of the siege of Troy, or of the glory of Agamemnon, celebrated, as you tell me, over all the earth. I have employed myself in promoting the happiness of my family, and that of my neighbours, without looking farther. I have no knowledge but of meadows and flocks. I never extended my curiosity beyond the limits of my own country. Yours, which has carried you so early in life into the heart of foreign nations, is worthy of a god or of a king."

Upon this, Tirteus, turning to his daughter, said to her, "Cyanea, bring hither the cup of Hercules." Cyanea immediately arose, hastened to fetch it, and, with a smile, presented it to her father. Tirteus replenished it with wine; then, addressing himself to the two strangers, "Hercules," said he, "like you, my dear guests, was a great traveller. He condescended to enter this hut, and reposed here, while pursuing, for a year together, the brazen-footed hind of Mount Erimanthus. He drank from this cup, and you are worthy of drinking from it after him. I use it only on great festivals, and never present it to any but my friends. No stranger ever drank out of it before you:" and he tendered the cup to Cephas. It was made of the wood of the beech tree, and held a cyathus of wine. Hercules emptied

it at a single draught; but Cephas, Amasis, and Tirteus could hardly master it by drinking twice round.

Tirteus now conducted his guests to an adjoining chamber. It was lighted by a window, shut by a texture of rushes, through the interstices of which might be perceived by the lustre of the moon, in the plain below, the islands of the Alpheus. In the chamber were two excellent beds, with coverlets of a warm and light wool: and Tirteus took leave of his guests, with a wish that Morpheus might pour the balm of his gentlest poppy upon their eyelids.

As soon as Amasis was alone with Cephas, he spoke with transport of the tranquillity of this valley, of the excellence of the shepherd, of the sensibility and graces of his youthful daughter, and of the pleasure which he promised himself the next day, at the feast of Jupiter, in beholding a whole people as happy as this sequestered family. Conversation so delightful might have sweetened the remainder of the night to the two travellers, fatigued as they were with their journey, without the aid of sleep, had they not been invited to its arms by the mild lustre of the moon, shining through the window, by the murmuring of the wind in the foliage of the poplars, and by the distant noise of the Ache-louis, the source of which precipitates itself in torrents from the summit of Lyceum.

NOTES.

(1) *At the bottom flowed a rivulet, called Achelous.* There were in Greece several streams and rivers which bore this name. Care must be taken not to confound the brook which issued from Mount Lyceum, with the river of that name which descended from Mount Pindus, and separated Etolia from Acarnania. The rivulet of Achelous, as the fable goes, changed itself into a bull, in order to dispute with Hercules the possession of Deianira, daughter of Oeneus, king of Etolia: but Hercules having seized him by one of his horns, broke it off, and the disarmed river was obliged to replace the lost horn, by assuming one taken from the head of the goat Amalthea. The Greeks were accustomed to veil natural truths under ingenious fictions. The meaning of the fable is this: The Greeks gave the name of Achelous to several rivers, from the word Ἀγέλη, which signifies, herd of oxen, either on account of the bellowing noise of their waters, or, rather, because their heads usually separated, like those of oxen, into horns or branches, which facilitate their confluence into each other, or into the sea, as has been observed in the preceding Studies. Now, the Achelous being liable to inundations, Hercules, the friend of Oeneus, king of Etolia, formed a canal for receiving the superflux of that river, according to Strabo's account, which weakened one of its streams, and gave birth to the fabulous idea, that Hercules had broken off one of his horns. But as, on the other hand, there resulted from this canal a source of abundant fertility to the adjacent country, the Greeks added, that Achelous, in place of his bull's horn, had taken in exchange that of the goat Amalthea, which, as is well known, was the symbol of plenty.

(2) *Memnon, in honour of whom a superb monument was reared, at Thebes.* Memnon, the son of Tithonus and Aurora, was killed at the siege of Troy, by Achilles. A magnificent tomb was erected to his memory, at Thebes, in Egypt, the ruins of which still subsist, on the banks of the Nile, in a place called by the ancients Memnonium, and in modern times, by the Arabians, Medinet Habou; that is, city of the father. Here are still to be seen colossal fragments of his statue, out of which, in former times, harmonious sounds issued at the rising of Aurora.

I shall take the liberty of making, in this place, a few observations on the subject of the sound produced by that statue, because it is particularly interesting to the study of nature. In the first place, it is impossible to call the fact in question. The English traveller, Pocock, who, in the year 1738, visited the remains of the Memnonium, of which he has given a description as minute as the present state of things will admit of, quotes, on the subject of the marvellous effect of Memnon's statue, several authorities of the ancients, of which I here present an abridgment.

Strabo tells us, that there were in the Memnonium, among other colossal figures, two statues at a small distance from each other; that the upper part of one of them had been thrown down, and that there issued, once a day, from its pedestal, a noise, similar to that produced by striking upon a hard body. He himself heard the noise, having been on the spot, with Ælius Gallus; but he does not say whether it proceeded from the basis, or from the statue itself, or from those around it.

Pliny, the naturalist, a man more scrupulously exact than is generally imagined, when an extraordinary fact is to be attested, satisfies himself with referring the one in question to the general belief, employing only such terms of doubt as these: *Naturæ, ut putant, dicunt*; of which he makes such frequent use in his work. The passage in question is where he is mentioning the stone called basaltæ. Hist. Nat. lib. xxxvi. cap. 7.

Irovenit eadem Egyptus in Ethiopia quem vocant basalten, ferrei coloris atque duritia.

Non absimilis illi narratur in Thebis, delubro Serapis, ut putant, Memnonis statuâ dicatur; quem quotidiano solis ortu contactum radiis crepere dicunt.

“ The Egyptians also found in Ethiopia, a stone called *basaltes*, of the colour and hardness of iron. . . .

“ It is said to be a stone, not unlike to this, of which the statue of *Memnon* is made, at Thebes, in the temple of *Serapis*, from whence, as the report goes, a sound issues every morning, on its being struck with the rays of the rising sun.”

Juvenal, so carefully on his guard against superstition, especially the superstitions of Egypt, adopts this fact, in his fifteenth Satire, which is levelled at these very superstitions.

*Effigies sacri nitet aurea ceratopithecæ,
Dimidio magicæ resonant ubi Memnone chordæ,
Atque vetus Thebæ centum jacet obruta portis.*

“ There shines the gilded image of a consecrated monkey, where the magic chords resound from the mutilated statue of *Memnon*, and ancient Thebes lies buried under the ruins of her hundred gates.”

Pausanias relates, that it was *Cambyzes* who broke this statue ; that half of the trunk was fallen to the ground ; that the other half emitted regularly, at day-break, a sound, similar to that of a bow-string breaking from over tension.

Philostratus speaks of it from his own knowledge. He says, in the *Life of Apollonius of Tyana*, that the *Memnonium* was not only a temple but a forum ; that is, a place of very considerable extent, containing its public squares, private buildings, &c.; for temples, in ancient times, had a great many exterior dependencies; groves which were consecrated to them, apartments for the priests, enclosures for the victims, and accommodations for the entertainment of strangers. *Philostratus* assures us, that he saw the statue of *Memnon* entire, which supposes that the upper part of it had been repaired in his time. He represents it under the form of a young man sitting, with his eyes turned towards the rising sun. It was of a black-coloured stone. Both feet were parallel, as was the case with all the ancient statues, to the time of *Dedalus*, who was the first, it is said, that placed them in an advanced position, one foot before the other. Its hands rested on the thighs, as if in the action of rising.

On looking at the eyes and mouth, you would have thought it was going to speak. Philostratus and his travelling companions were not surprised at the attitude of this statue, because they were ignorant of its virtue; but when the rays of the rising sun first darted on its head, they no sooner reached the mouth than it actually spoke, which they deemed a prodigy.

Here is thus a series of grave authors, from Strabo, who lived under Augustus, down to Philostratus, who lived under the reigns of Caracalla and Geta; that is, during a period of two hundred years, who all affirm, that the statue of Memnon, at the rising of Aurora, emitted a sound.

As to Pocock, who saw only the half of it in 1738, he found it in the same state as Strabo had seen it about 1738 years before, except that it emitted no sound. He says, it is of a particular sort of granite, hard and porous, such as he had never seen before, and which has a considerable resemblance to the eagle-stone. At the distance of thirty feet from it, to the north, there is, as in the time of Strabo, another colossal statue entire, built of five layers of stones, the pedestal of which is thirty feet long and seventeen broad. But the pedestal of the mutilated statue of Memnon is thirty-three feet long by nineteen broad. It consists of a single piece, though cleft in the back, about ten feet. Pocock says nothing of the height of these pedestals; undoubtedly, because they are encumbered with sand, or rather, because the insensible and perpetual action of gravity must have made them sink into the earth, as may be remarked of all the ancient monuments which are not founded on solid rock. This effect is remarkable also in heavy cannon and piles of balls, laid on the ground in our arsenals, which, in the course of a few years, imperceptibly sink, unless supported by strong platforms.

As to the other parts of the statue, the following are Pocock's dimensions:—

	<i>Feet</i>	<i>Inc.</i>
From the sole of the foot to the ankle bone	- - 2	6
From ditto to the instep	- - - - 4	0
From ditto to the knee	- - - - - 19	0
The foot is 5 feet broad, and the leg 4 feet thick.		

He found also on the pedestal, as well as on the legs and feet of the statue, several inscriptions, in unknown characters; others of great antiquity, in Greek and Latin, very indifferently engraved, and which are the attestations of the persons who had heard the sound which it emitted.

The remains of the Memnonium present all around, to a very great distance, ruins of an immense and uncouth architecture, excavations in the solid rock, which form part of a temple, prodigious fragments of walls tumbled down and reduced to rubbish, and others standing; a pyramidal gate, avenues, square pillars, surmounted by statues with the heads broken off, holding in one hand a lituus, and in the other a whip, like that of Osiris. At a still greater distance are fragments of gigantic figures, scattered along the ground, heads of six feet diameter and eleven feet in length, shoulders twenty-one feet broad, human ears three feet long and sixteen inches broad; other figures, which seem to issue out of the earth, of which the Phrygian bonnets only are to be seen. All these gigantic productions are made of the most precious materials; some of black and white marble, others of marble entirely black, others of marble with red spots, others of black granite, others of yellow granite; and they are for the most part covered with hieroglyphics. What sentiments of respect and adoration must have been produced in the minds of those superstitious people by such enormous and mysterious fabrics, especially, when, in their solemnly silent courts, plaintive sounds were heard issuing from a breast of stone, at the first rays of Aurora, and the colossal Memnon sighing at sight of his mother!

The fact is too well attested, and is of too long duration, to admit of being called in question: nevertheless, many of the learned have thought proper to ascribe it to some exterior and momentaneous artifice of the priests of Thebes. Nay, it appears that Strabo, who witnessed the noise made by the statue, hints at this suspicion. We know that ventriloquists are able, without moving the lips, to utter words and sounds which seem to come from a considerable distance, though they are produced close by your side. For my own part, however durable the marvellous effect of Memnon's statue may be supposed, I can conceive it produced by

the aurora, and easily imitable, without being under the necessity of renewing the artifice of it till after the lapse of ages. It is well known that the priests of Egypt made a particular study of nature, and that they had formed of it a science, known by the name of magic, the possession of which they reserved to themselves. They were not ignorant of the effect of the dilatation of metals, and, among others, of iron, which is contracted by cold and expanded by heat. They might, therefore, have placed in the great basis of Memnon's statue, a long iron rod, in a spiral line, and susceptible from its extension, of contraction and dilatation, by the slightest action of cold and of heat.

This mode was sufficient for extracting sound from some metallic composition. Their colossal statues being partly hollow, as may be seen in the sphinx, near the pyramids of Grand Cairo, they could dispose in them machinery of every kind. The stone itself of the statue of Memnon being, according to Pliny, a basalt, which possesses the hardness and the colour of iron, may very well have the power of contracting and of dilating itself, like this metal, of which it is apparently composed. It is certainly of a nature different from other stones, since Pocock, who had seen almost all sorts, affirms, that he had never seen any like this. He ascribes to it a particular character of hardness and porosity, which are in general attributes of ferrigenous stones. It might, therefore, be susceptible of contraction and dilatation, and thus possess within itself a principle of motion, especially at the rising of Aurora, when the contrast of the cold night and of the first rays of the sun has most action.

This effect must have been infallible under a sky like that of Upper Egypt, where it scarcely ever rains. The sounds emitted from the statue of Memnon, at the moment when the sun appeared in the horizon of Thebes, had, therefore, nothing more marvellous in it than the explosion of the cannon of the Palais Royal, and that of the mortar of the king's garden, as the sun passes over the meridian of Paris. With a burning-glass, a match, and some gunpowder, it would be easily possible to make a statue of Jupiter thunder in the midst of a desert, on any day of the year, and even at any hour of the day and of the night that might be agreed upon. This would appear so much the more marvellous, as it

would thunder only in clear weather, like the highly ominous thunder-claps among the ancients.

What prodigies even to this day may be operated on persons under the prejudices of superstition, by means of electricity, which, through the medium of a rod of iron or copper, strikes, in an invisible manner, is capable of killing a man at a single blow, calls down the thunder from the bosom of the clouds, and directs it at pleasure as it falls? What effects might not be produced by means of aerostation, that art still in its infancy, which, through the medium of a globe of taffeta, glazed over with an elastic gum and filled with a putrid air, eight or ten times lighter than that which we breathe, raises several men at once above the clouds, where the winds transport them to incredible distances, at the rate of nine or ten leagues an hour, without the least fatigue? Our aerostats, it is true, are of no manner of use to us, because they are carried along at the mercy of the winds, as they have not yet found the means of conducting their machinery; but I am persuaded they will one day attain this point of perfection. On the subject of this invention there is a very curious passage in the history of China, which proves that the Chinese were in ancient times acquainted with aerostation, and that they knew the method of conducting the machine which way they pleased by night and by day. This need not excite surprize on the part of a nation, which has invented before us the art of painting, the mariner's compass and gunpowder.

I shall give this fact complete from the Chinese annals, in the view of rendering our incredulous readers somewhat more reserved, when they treat as fabulous what they do not comprehend in the history of antiquity; and credulous readers not quite so easy of belief, when they ascribe to miracles or to magic, effects which modern physics imitate publicly in our own days.

It is on the subject of the Emperor *Ki*, according to father Le Comte, or *Kieu*, according to the pronunciation of father Martini, who has given us a history of the earliest emperors of China from the annals of the country. This prince, who reigned about three thousand six hundred years ago, gave himself up to the commission of such barbarous cruelties, and to so abominable irregularities, that the name is to this day held in such detestation all over China, that when they mean to describe a man dishonoured by every

species of criminality, they gave him the appellation of *Kien*. In order to enjoy the delights of a voluptuous life without distraction, he retired, with his lady and favourites, into a magnificent palace, from which the light of the sun was excluded on every side. He supplied the place of this luminary by an infinite number of superb lamps, the lustre of which seemed to him, preferable to that orb of day, because it was ever uniform, and did not recal to his imagination, by the vicissitudes of day and night, the rapid course of human life. Thus, in the midst of splendid apartments, always illuminated, he renounced the government of empire to put on the yoke of his own passions. But the nations, whose interests he had abandoned, having revolted, chased him from his infamous retreat, and sent him out a vagabond for life, having, by his misconduct, deprived his posterity of his succession to the crown, which was transferred to another family, and leaving a memory loaded with such execration, that the Chinese historians never gave him any other name but the robber, without once bestowing on him the title of emperor.

"At the same time," says father Le Comte, "they destroyed his palace, and in order to transmit to posterity the memory of such perfect depravity, they suspended the lamps of it in all quarters of the city. This custom was repeated annually, and became, from that time, a remarkable festivity all over the empire. It is celebrated at Yamt-Cheou with more magnificence than any where else, and it is said that formerly the illuminations on this occasion were so beautiful, that one emperor, not daring avowedly to quit his court, and resort thither to enjoy this spectacle, put himself, the queen, and several princes of the blood, into the hands of a magician, who engaged to convey them to it in a very short time, and who made them mount in the night time, on superb thrones, which were carried aloft by swans, and which, in a moment, arrived at Yamt-Cheou.

"The emperor, wafted through the air on clouds which gradually descended over the city, contemplated the whole festival at his leisure; he afterwards returned with the same velocity, and by the same vehicle, without its being perceived at court that he had been at all absent. This is not the only fable which the Chinese relate. They have histories relative to every subject, for they are super-

stitious to an excess, and on the subject of magic in particular, whether feigned or real, there is not a people in the world to be compared with them." *Memoirs of the present State of China, by Father Le Comte. Letter vi.*

This emperor, who was thus transported through the air, according to father Magaillans, was called *Tam*, and this event took place two thousand years after the reign of Kieu, that is about sixteen hundred years ago. Father Magaillans, who expresses no doubt respecting the truth of the event, though he supposes it to have been performed by magic, adds, from the Chinese, that the emperor Tam caused a concert of vocal and instrumental music to be played by his band in the air, over Yamt-Cheou, which greatly surprized the inhabitants of that city. Its distance from Nankin, where the emperor might then be supposed to reside, is about eighteen leagues. However, if he was at Pekin, as Magaillans gives us to understand, when he says, that the courier from Yamt-Cheou was a month on the road in carrying him the news of that extraordinary music, which they ascribed to the inhabitants of heaven, the aerial journey was a hundred and seventy-five leagues in a strait line.

But without departing from the fact itself, if father Le Comte had seen at noon day, as was done by the whole inhabitants of Paris, London, and other considerable cities of Europe, philosophers suspended by globes above the clouds, carried forty, and even fifty leagues from the point of their departure, and one of them crossing, through the air, the arm of the sea which separates England from France, he would not so hastily have treated the Chinese tradition as a fable. I find, beside, a great analogy of forms between those magnificent thrones and the clouds which gradually descended over the city of Yamt-Cheou, and our ærostatic globes, to which it is easy to give the same voluminous decorations. The conducting swans alone seem to present a difficulty in the management of this aerial navigation. But why should it be deemed impossible for the Chinese to have trained swans to flight, which are herbivorous birds, so easily tamed to the purposes of domestic life, when it is considered that we have instructed the falcon, a bird of prey, always wild, to pursue the game, and afterwards to return to the hand of the fowler? The Chinese, more ancient, more refined,

and more pacific than we, have acquired an insight into nature which our perpetual discords permit us not to attain till a much later period: and undoubtedly it is this profound insight into nature which father Le Comte, otherwise a man of understanding, considered as magic, either pretended or real, in which he acknowledges the Chinese surpassed all nations. For my own part, I am no magician, but I think I have a glimpse, conformably to some of the works of nature, of an easy method by which aerostats may direct their course even against the wind; but I would avoid publishing it were I ever so certain of its success. What miseries have not the perfecting of the compass and of gunpowder brought upon the human race? The desirable object of research is not, what is to render us more intelligent, but what is to render us better. Science, in the hand of wisdom, is a torch which illuminates, but brandished by the hand of wickedness, it sets the world on fire.

(3) *You were born in Asia.* Amasis was an Egyptian, and Egypt was in Africa: but the ancients assigned it to Asia. The Nile served as a boundary to Asia on the west. Consult Pliny and the ancient geographers.

(4) *To the Height of Melita.* This is the island now called Malta.

(5) *Of the xylon.* This is the cotton growing on grafts: it is originally a native of Egypt. They now manufacture at Malta very beautiful stuffs of it, which is the principal source of support to the commonalty of that island, who are miserably indigent. There is a second species produced on a shrub which is cultivated in Asia and the West India islands. Nay, I believe there is a third species that grows in America on a tall prickly tree: such care has nature taken, to diffuse a vegetable so useful over all the warm regions of the globe. This however is certain, that the savages of those parts of America which are situated between the tropics, made for themselves garments and hammocks of cotton, when Columbus landed on that country.

(6) *A prodigious number of quails.* The quails still take Malta in their way, and appear on a fixed day, which is marked in the

almanacs of the country. The customs of the animal creation do not vary, but those of the human species have undergone considerable changes in that island. Some grand masters of the order of St. John, to whom the island belongs, have engaged in projects of public utility; among others they have conveyed the water of a rivulet into the very harbour. No doubt many other undertakings may be effected interesting to the happiness of the human race.

(7) *As far as the isles of Enosis.* These are now called the islands of St. Peter and St. Antiochus. They are very small, but they have abundant fisheries for tunnies, and they manufacture great quantities of salt.

(8) *Bodily exercise is the aliment of health.* Certain philosophers have gone farther than this, and affirmed that bodily exercise was the aliment of the soul. Exercise of body is useful only for the preservation of health: the soul has its regimen apart. Nothing is more common than to see men of delicate health possessed of exalted virtue, and robust persons precisely the reverse. Virtue is no more the result of physical qualities, than strength of body is the effect of moral qualities. As to vice and virtue, all temperatures are the same.

(9) *Which still bears her name.* There is, in fact, at the mouth of the Seine, on its left bank, a mountain formed of layers of black and white stones, which is called the *Heve*. It serves as a landmark for mariners, and a flag is erected upon it for giving signals to vessels at sea.

(10) *Perceived, by the whiteness of its foam, a mountain of water.* This mountain of water is produced by the tides, which force their way from the sea up the Seine, and cause it to flow backwards against its course. It is heard from a very great distance, and especially in the night. They call it the bar, because it obstructs the whole course of the river. This bar is usually followed by a second, still more elevated, which pursues it at the distance of about a hundred fathoms. They run faster than a horse at full speed.

(11) *The druids honour these divinities.* The reader may consult, as to the manners and mythology of the ancient nations of the north, Herodotus, the Commentaries of Cæsar, Suetonius, Tacitus, the Eda of Mr. Mallet, and the Swedish Collections translated by the Chevalier De Keralio.

(12) *He is excluded from the communion of their mysteries.* Cæsar says precisely the same thing in his Commentaries.

(13) *They overlay plates of iron with tin.* The Laplanders understand the art of wire-drawing tin in a very high degree of perfection. There is, in general, an extreme ingenuity distinguishable in all the arts practised by savage nations. The canoes and the raquettes of the Esquimaux; the prows of the islanders of the South Sea; the nets, lines, hooks, bows, arrows, stone hatchets, garments, and head dresses of most of those nations, have the most exact conformity with their necessities. Pliny ascribes the invention of casks to the Gauls. He praises their tin-ware, their dying in wood, &c.

(14) *She is condemned to the flames.* See Cæsar's Commentaries.

(15) *Ascribing to them something divine.* Consult Tacitus on the manners of the Germans.

(16) *For her son Sifone.* The Gauls, as well as the nations of the north, called Venus Siofne, and Cupid Sifone. Consult the Eda. The most formidable weapon among the Celts, was neither the bow nor the sword, but a knife or dagger. They armed the dwarfs with it, who, thus equipped, triumphed over the sword of the giants. The enchantment made with a dagger was incapable of being dissolved. It was fit, therefore, that the Gallic Cupid should be armed, not with a bow and quiver, but with a dagger. The daggers in question are two-valved fish shells, lengthened out into the form of a knife with a blade. They are found in great abundance along the shores of Normandy, where they bury themselves in the sand.

(17) *Of the singular beauty of their women.* And perhaps of the law suits for which Normandy is famous, as the apple was originally a present of discord. It might be possible to find out a cause less remote of these suits at law, in the prodigious number of petty jurisdictions, with which that province is filled, in their litigious usages, and especially in the European spirit of education, which says to every man from his childhood upward, *Be the first.*

It would not be so easy to discover the moral or physical causes of the singularly remarkable beauty of the women of the Pays De Caux, especially among the country girls. They have blue eyes, a delicacy of feature, a freshness of complexion, and a shape which would do honour to the first ladies of the court. I know but of one other canton in the whole kingdom, in which the women of the lower classes are equally handsome. It is at Avignon. Beauty, there, however, presents a different character. They have large, black, and soft eyes, aquiline noses, and the heads of Angelica Kauffman. Till modern philosophy shall think proper to take up the question, we may allow the mythology of the Gauls to assign a reason for the beauty of their young women, by a fable which the Greeks would, perhaps, not have rejected.

(18) *Tor-Tir.* It is perhaps from the names of those two cruel gods of the north, that the word torture is derived.

(19) *In the side of a white rock.* By *Montmartre* is meant *Mons Martis*. It is well known that this rising ground, dedicated to Mars, whose name it bears, is formed of a rock of plaister. Others, it is true, derive the name of *Montmartre* from *Mons-Martyrum*. These two etymologies however may be very easily reconciled. If there were, in ancient times, a great many martyrs on this mountain, it was probably owing to its being the residence of some celebrated idol, to which they were there offered sacrifices.

(20) *It had no door but of the hides of bullocks.* Gates were of difficult construction to savage tribes, who did not understand the use of the saw, without which it was almost impossible to reduce a tree into planks. Accordingly, when they abandoned a country, those who had gates carried them off with them. A Norwegian hero,

whose name I do not at present recollect, but who discovered Greenland, threw his into the sea, in order to ascertain where the destinies intended to fix his residence, and he made a settlement on that part of Greenland to which they were wafted. Gates and their thresholds were formerly, and are still, sacred in the east.

(21) *At a height which we cannot reach.* The walnut and chesnut trees grow to a considerable height, but their fruits fall to the ground when they are ripe, and do not break in falling like the soft fruits which grows on trees which are easily climbed.

(22) *To make bread of it.* The Gauls lived, as did other savage tribes, on pap or frumenty. The Romans themselves were, for three hundred years, ignorant of the use of bread, and, according to Pliny, boiled grain or frumenty constituted the greatest part of their aliment.

(23) *To rear a temple to Isis.* It is pretended that this is the ancient church of St. Genevieve, reared to Isis prior to the introduction of christianity among the Gauls.

(24) *To feed on the anserina potentilla.* The anserina potentilla is found in great abundance on the banks of the Seine, in the vicinity of Paris; which it sometimes renders completely yellow, towards the close of summer, by the colour of its flowers. This flower is rose formed, about the size of a shilling, and without a stem. It enamels the ground also, as do the leaves, which spread over a considerable space in form of net-work. Geese are very fond of this plant. Its leaves, which are shaped like the foot of this bird, and which adhere closely to the ground, admit of the water-fowls walking over them as upon a carpet, and the yellow colour of its flowers forms a very beautiful contrast with the azure of the river and the verdure of the trees, but especially with the marbled colour of the geese, which are perceptible on this ground to a great distance.

(25) *Formidable to the gods and to the men of this country.* See the Volospa of the Irish. The history of Balder has a singular resem-

blance to that of Achilles, plunged, by his mother Thetis, in the River Styx, as far as the heel, in order to render him invulnerable; and, after all, killed by a wound in that part of the body, which had not been dipped, from an arrow discharged by the hand of the effeminate Paris. These two fictions of the Greeks and of the savage nations of the north, convey a moral meaning founded in truth, namely, that the powerful ought never to despise the feeble.

(26) *We passed successively through the territories of the Carnutes, &c.* The Carnutes were the inhabitants of the Pays Chartrain; the Cenomanes, those of Mans; and the Diablintes, those of the adjacent country. The Redons, who inhabited the city of Rennes, had the Curiosolites in their vicinity; and the tribes of Dariorigum were neighbours to the Veneti, who inhabited Vannes in Brittany. It is pretended, that the Venetians of the Adriatic Gulf, who bear the same name in Latin, derive their origin from them. Consult Cæsar, Strabo, and Danville's Geography.

(27) *The other might be preserved.* Most fruits which contain an aggregation of seeds, as some granates, apples, pears, oranges, and even the productions of the gramineous plants, such as the ear of corn, bear them divided by smooth skins under frail capsules; but the fruits which contain only a single seed, or rarely two, as the walnut, the hazel nut, the almond, the chesnut, the cocoa, and all the kernel fruits, such as the cherry, the plumb, the apricot, the peach, bear it enveloped in very hard capsules of wood, of stone, or of leather, constructed with admirable art. Nature has secured the preservation of aggregated seeds, by multiplying their little cells, and that of solitary seeds, by fortifying their cases.

(28) *The Arcadians were once more miserable than the Gauls.* It would appear that the first state of nations is the state of barbarism, and the example of the Greeks prior to Orpheus; of the Arcadians under Lycaon; of the Gauls under the druids; of the Romans before Numa, and of the savage tribes in general of America, tend to confirm this idea. For myself, however, I am persuaded that barbarism is a malady incident to the infancy of nations, and that it is foreign to the nature of man. It is frequently a re-action

merely of the ills which rising nations endure on the part of their enemies. These ills inspire them with a vengeance so much the more fierce, in proportion as the constitution of their state is more liable to subversion. Accordingly, the small savage hordes of the new world, reciprocally taken in war, though the families of the same clan, live together in the most perfect union. For a similar reason the feebler animals are much more vindictive than the powerful. The bee darts her sting into the hand that approaches her hive; but the elephant sees the arrow of the huntsman fly close to him without turning out of his road.

Barbarism is sometimes introduced into a growing state by the individuals who join the association. Such was, in its first beginning, that of the Roman people, partly formed of the banditti collected by Romulus, and who did not begin to be civilized till the time of Numa. In other instances it communicates itself, like the pestilence, to the people already under regular government, merely from their coming into contract with their neighbours. Such was that of the Jews, who, notwithstanding the severity of their laws, sacrificed their children to idols, after the example of the Canaanites. It most frequently incorporates itself through the tyranny of a despot, as in Arcadia, under Lycaon, and still more dangerously through the influence of aristocratical corps, which perpetuates it in favour of their own authority, even through the ages of civilization. Such are, in our own days, the ferocious prejudices of religion instilled into the Indians, in other respects so gentle, by their bramins, and those of honour, instilled into the Japanese, so polished, by their nobles.

I repeat it, for the consolation of the human race: moral evil is foreign to man, as well as physical evil. Both the one and the other spring out of deviations from the law of nature. Nature has made man good. Had she made him wicked, she, who is so uniform in her works, would have furnished him with claws, with fangs, with poison, with some offensive weapon, as she has done those beasts of the field whose character is designed to be ferocious. She has not only not provided him with defensive armour, like other animals, but she has created him the most naked and miserable, undoubtedly in the view of constraining him to have constant recourse to the humanity of his fellow creatures, and to

extend it to them in his turn. Nature no more makes whole nations of men jealous, envious, malignant, eager to surpass each other, ambitious, conquerors, cannibals, than she forms nations continually labouring under the leprosy, the purples, the fever, and the small-pox. If you meet with an individual subject to these physical evils, you impute them, without hesitation, to some unwholesome aliment on which he feeds, or to a putrid air which infects the neighbourhood: so when you find barbarism in a rising nation, you may refer it solely to the errors of its policy, or to the influence of its neighbours, just as you would the mischievousness of a child to the vices of his education, or the influence of bad example.

The course of life of a people is similar to the course of life of a man, as the form of a tree resembles that of its branches.

I had devoted my attention, in the text, to the moral progress of political societies, barbarism, civilization, and corruption. I have, in this note, cast a glance, no less important, on the natural progress of man; childhood, youth, maturity, old age: but these approximations have been extended far beyond the proper bounds of a simple note.

Beside, to enlarge his horizon, a man must climb mountains, which are but too frequently involved in stormy clouds. Let us re-descend then into the peaceful vallies. Let us repose between the declivities of Mount Lyceum, on the banks of the Achelæus. If time, the muses, and the reader shall be propitious to these New Studies, it will be sufficient for my pencil, and for my ambition to have painted the meadows, the groves, and the shepherdesses of happy Arcadia.

EXPLANATION OF THE PLATES.

FRONTISPIECE.

PLATE I.

THE frontispiece represents a solitude in the mountains of the island of Samos ; in which we have attempted, notwithstanding the smallness of the field, to introduce some elementary harmonies peculiar to islands and elevated mountains. Clouds of sand, formed by the winds on the shores of the island, and others of water, drawn by the sun from the bosom of the sea, are driven towards the summit of the mountains, which arrest them in their course by their fossil and hydraulic attractions.

In the fore-ground of the landscape are seen some of those trees which thrive in cold and humid latitudes, and, among others, the fir-tree and the birch. These two species, which, in such situations, are almost universally found in company, exhibit, in their colours, their forms, their stature, and the animals they nourish, different contrasts. The fir rises in the air like a tall pyramid, clothed with leaves which are stiff, filiform, and of a dark verdure ; while the birch opposes to these the form of a pyramid reversed, with moveable leaves, that are roundish and of a light green. The squirrels are playing along the stem and in the boughs of the former, and the mountain hen has made her nest in the moss which covers its roots ; while

beavers, on the contrary, have constructed their habitation at the foot of the latter, and a bird of the species which eats of its buds, is fluttering round the branches: for the fir accommodates its quadrupeds in its boughs, and the birch finds lodging for its guests upon its roots. The habits of their respective birds are equally contrasted; and among all these animals, the most perfect harmony subsists. The dog is looking quietly at their different employments, and expresses, by the listlessness of his attitude, the profound peace which reigns among the inhabitants of this desert.

At the entrance of a grotto, formed in the side of the mountain, a man is represented carving a statue of Minerva out of the trunk of a tree. The figure of this goddess, the symbol of divine wisdom, and the substance out of which it is formed, characterize the supreme intelligence manifested in the harmony of vegetables. This philosopher is Philocles, whose history may be seen in the twelfth and thirteenth book of Telemachus.

ATLANTIC HEMISPHERE.

PLATE II.

(Volume i. Page 123.)

THIS plate represents the Atlantic Hemisphere, with its sources, its ice, channels, currents, and tides, in the months of January and February.

Though I shall be obliged to repeat here several observations that will be found in the text, I shall subjoin others, which I will venture to affirm are worthy of the most serious attention of the reader.

Observe, in the first place, that the globe of the earth is not represented here, after the manner of geographers, who exhibit it in their maps of the world as a cavity, that the retreating parts may be the better perceived on a great scale. Their projection conveys a false idea of the earth, by shewing such parts of its circumference as the widest; and the prominent parts of the middle, on the contrary, as the narrowest; and presents not a convex, but a concave globe. It is delineated here precisely as it would appear to an observer from the heavens, when the Atlantic Ocean is turned towards him in our winter.

You may distinguish the sources of the Atlantic Ocean, which issue, in summer from the north pole; its channel, formed by the projecting and retreating parts of the two continents, and its discharge, comprehended between Cape Horn and the Cape of Good Hope, by which this ocean empties itself in summer into the Indian Ocean.

The opposite side of this hemisphere, though still in a great measure unknown to us, would present, as well as the northern, a fluviatic channel, with the same accessories of sources, ices, currents and tides, formed, not by continents,

but by the projections of islands and of its steep beds, which direct, during our winter, the course of the southern polar effusions into the Indian Ocean.

Interesting as these new projections of the globe may be, it was impossible for me, on account of the expence, to furnish engravings of them ; for it would have been desirable to have given a representation of both hemispheres as well in their summer as their winter, that their different currents might be seen at each season, and to have presented a bird's eye view of the poles themselves, both in winter and in summer, in order to convey an idea of the extent of their cupolas of ice, and the currents which issue from them at the different seasons. These views would have required, at least, eight plates, and on a scale larger than the present one, and would have unfolded the harmonies of a single branch only of my Studies of Nature. Beside, this increase of charts would have led to more particular and copious details respecting the distribution of the globe, which it was not my intention to discuss, except occasionally, as the subject should force itself upon me.

The simple aspect of the Atlantic Hemisphere, in the months of January and February, will be sufficient to render intelligible what we have said of the polar ices and their periodical effusions ; and we proceed to treat, in their order, of the sources of the Atlantic, its ices, channel, currents, tides, and even its discharge.

The sources of the Atlantic Ocean, are, in summer, at the north pole. They are situated in the Baltic Sea, in the Bays of Baffin and Hudson, at Waigat's Strait, &c. It may be remarked on a globe in relief, that these sources, which constitute the origin of the Atlantic channel, turn round the pole in a winding course, nearly similar to the circuitous current of a river round the mountain from which it descends : so that they collect in this part, all the dis-

charges of the rivers which empty themselves to the north, and carry their waters into the Atlantic Ocean: from which I infer, that the polar effusion in the part of the South Sea, which is opposite to it, must proportionably be less. We shall farther see, that nature has subjected to the Atlantic channel, the extremities of the two general currents of the poles, which, after having made the circuit of the globe, there terminate, and it is by way of opposition to the sources from which these currents issue, that I give to the extremities of their courses, the name of mouth. But let us, at present, confine ourselves to the subject of their sources.

We conceive, that the waters of these sources flow towards the line, whither they are carried to replace those which the sun is every day evaporating; but they have, beside, an elevation, which facilitates their course. Not only are the ices from which they proceed very considerably elevated over the hemisphere, but the poles have themselves a great elevation of soil. I ground this assertion, in the first place, on the observations of Tycho-Brahe and Kepler, who observed the shadow of the earth to be oval at the poles, in central eclipses of the moon; next on the authority of Cassini, who assigns fifty leagues more to the axis of the earth than to its diameter in any other direction; and lastly, I have authentic experiments on my side, collected by the academy of sciences, but which have no longer been referred to since the opinion became prevalent, that the earth was flattened at the poles. For example, it is well known, that in proportion as you ascend a mountain, the mercury in the barometer sinks; and it sinks also in proportion as you advance northward. In our climates, if you ascend to an elevation of eleven fathoms, it sinks about a line. According to the History of the Academy of Sciences for 1712, page 4, the weight

of a line of mercury at Paris, is equivalent to an elevation of ten fathoms and five feet, whereas, the same depression is obtained in Sweden by an elevation of only ten fathoms, one foot and six inches. The atmosphere of Sweden therefore is not so high as that of Paris, and consequently the ground of Sweden must be higher.

To these observations may be farther subjoined, those made by the navigators of the north, who have always found the elevation of the sun above the horizon to be greater, the nearer they approached towards the poles. It is impossible to ascribe these optical effects to the simple laws of the refraction of the atmosphere. Bouguer, a celebrated academician, says, in his *Treatise on Navigation*,* that "Refraction elevates the stars in appearance, and we are assured, by an infinite number of indisputable observations, that when they appear to us in the horizon, they are, in reality, 33 or 34 minutes under it. In regions where the air is more dense, the refractions must be somewhat stronger, and they are greater also, every thing else being equal, in winter than in summer. In the practice of navigation this difference may be intirely neglected, and perpetual recurrence may be had to the small table printed in the margin." In this table the greatest refraction of the sun in the horizon is laid down at 34 minutes for every climate of the globe. But how happened it then that Barents should have seen the sun above the horizon of Nova Zembla, on the 24th of January, in the sign of Aquarius, at 5 degrees, 25 minutes, whereas it ought to have been in 16 degrees, 27 minutes, in order to be preceived in the 76 degree of northern latitude, where Barents then was? The refraction of the sun above the horizon was accordingly nearly two degrees and a half, that is, more than four times as great as Bouguer supposes, as he

* Book IV. ch. iii. Section 3.

assigns only 34 minutes, or nearly, for every climate in general.

Barents, in reality, was very much astonished to see the sun fifteen days sooner than he expected; and he could not be persuaded that he was accurate in the day of the month, till he observed the same night, the conjunction of the moon and Jupiter, announced, for the latitude of Venice, at an hour after midnight, in the almanac of Joseph Scala, and which took place at Nova Zembla, at six in the morning, in the sign of Taurus; which gave at once the longitude of his hut in Nova Zembla, and the certainty that it must be the 24th of January.

A refraction of two degrees and a half is, undoubtedly, very considerable. In my opinion, half of it is to be ascribed to the apparent elevation of the sun in the extremely refractive atmosphere of Nova Zembla, and the other half to the real elevation of the observer above the horizon of the pole. Barents accordingly observed, from Nova Zembla, the sun in the equator, just as a man sees it earlier from the summit of a mountain, than at its base. Beside, in the harmonic laws of the universe, it is a principle which admits of no exception, that nature proposes to herself no one end, without constraining all the elements to concur in the production of it. Of this we have adduced manifold proofs in the course of this work. Nature, accordingly, having determined to indemnify the poles for the absence of the sun, makes the moon pass towards the pole which the sun abandons. She crystallizes, and reduces into brilliant snows, the waters which cover it; she renders its atmosphere more refractive, that the presence of the sun may be detained longer, and restored sooner to it; and hence, also, there is reason to conclude, that she has drawn out the poles of the earth themselves, in order to bestow on them a longer participation of the influence of the orb of day.

By certain celebrated academicians, indeed, it is laid down as a principle not to be departed from, that the earth is flattened at the poles. The one I just now quoted is of the number, and who, having been employed, with others, to measure a degree of the meridian near the equator, which they found to contain 56,748 fathoms, thus expresses himself upon the subject: " But it is worthy of attention, that the terrestrial degrees have not been found of the same length in other regions, where similar operations have been performed, and the difference is too great to be ascribed to the unavoidable errors in observation. The degree upon the polar circle is found to be 57,422 fathoms. Accordingly, it follows, beyond contradiction, that the earth is not perfectly round, and that it must be higher towards the equator than the poles, conformably to what other experiments indicate, which it is not necessary to detail. The curvature of the earth is more sudden towards the equator, in the direction of north and south, because the degrees there are smaller, and the earth, on the contrary, is flatter towards the poles, because the degrees there are greater."

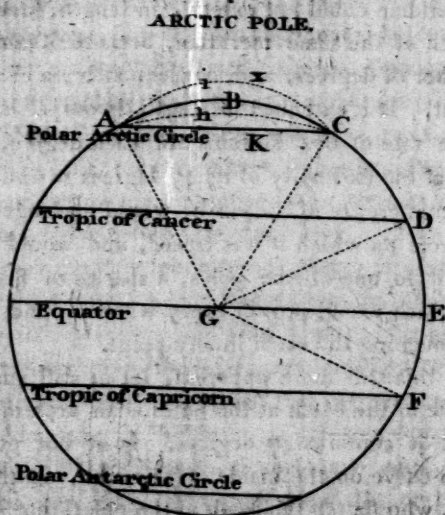
From the observations of these academicians, I deduce, without hesitation, an inference diametrically opposite, and conclude, that the earth is lengthened at the poles, from the circumstance of the degrees of the meridian being greater there than under the equator: and my demonstration is this: if you place a degree of the meridian at the polar circle, over a degree of the same meridian at the equator, the first degree, which is 57,422 fathoms, would exceed the second, which contains only 56,748 fathoms, by 674 fathoms, conformably to the operations of the academicians themselves. Consequently, if you were to apply the whole arch of the meridian, which crowns the polar circle,

* Treatise of Navigation, book II. chap. xiv. sect. 29.

and which contains 47 degrees, to an arch of 47 degrees of the same meridian near the equator, it would produce a considerable protuberance, its degrees being greater. This polar arch of the meridian could not extend, in length, over the equinoxial arch of the same meridian, because it contains the same number of degrees, and, consequently, a chord of the same extent. If it extended in length, in surpassing the second, at the rate of 674 fathoms for each degree, it is evident, that at the extremity of its 47 degrees it would get out of the circumference of the earth, would no longer pertain to the circle on which it was traced, and would form, on applying it to one of the poles, a species of flattened mushroom, which would project every where around, without its brim touching the earth in any point.

To render this still more apparent, let us still suppose, that the profile of the earth at the poles is an arch of a circle, and that it contains 47 degrees. Is it not evident, if you trace a curve on the inside of this arch, as the academicians do, who flatten the earth at the poles, that it must be smaller than this arch, within which it is described as being contained; and that the more this curve is flattened, the smaller it becomes, since it will approach nearer and nearer to the chord of the arch, that is, to a strait line? Of consequence, the 47 degrees or divisions of this interior curve will be, each in particular, as they are when taken together, smaller than the 47 degrees of the arch of the containing circle. But, as the degrees of the polar curve are, on the contrary, greater than those of an arch of a circle, it must follow, that the whole curve should likewise be of greater extent than an arch of a circle; now, it cannot be of greater extent, but upon the supposition of its being more protuberant, and circumscribed round this arch; of consequence, the polar curve forms a lengthened ellipsis.

To render the mistake of our astronomers perceptible to every eye, I shall present here a figure of the globe.



Let x be the unknown arch of the meridian comprehended above the arctic polar circle ABC, and let DEF be the arch of the same meridian comprehended between the tropics. These two arches, it is well known, are each of 47 degrees. But though they are both subtended by equal angles, AGC and DGF, they are by no means of equal expansion; for, according to our astronomers, a degree of the meridian at the polar circle is greater by 674 fathoms, than a degree of the same meridian near the equator. It follows, therefore, that the unknown polar arch x of 47 degrees, exceeds in extent, the equinoxial arch DEF, which likewise contains 47 degrees, by 47-times 674 fathoms, which amount to

31,678 fathoms, or twelve leagues and two-thirds. The question to be determined, then, is, Whether this unknown polar arch x is contained within the circle in the curve AhC , or coincides with it as ABC , or falls without its circumference in the direction AiC ?

The unknown polar arch x cannot be contained within the globe like AhC , as is pretended by our astronomers, who will have it to be flattened there; for, if it were contained, it would be evidently smaller than the spherical arch ABC , which surrounds it, conformably to the axiom, that the thing contained is smaller than that which contains it; and the more this curve AhC shall be flattened, the less will be its extent, as it will approach nearer and nearer to its chord, that is, to the straight line AKC .

On the other hand, this polar arch x cannot coincide with the spherical arch ABC , for it exceeds it by twelve leagues and two-thirds. It must belong, therefore, to a curve which falls without the circumference of the globe, as in the direction AiC . The globe of the earth, then, is lengthened at the poles, as the degrees of the meridian are greater there than at the equator. Astronomers have, consequently, erred, in concluding, from the magnitude of those degrees, that the poles were flattened.

I shall conclude this demonstration by an image, more trivial, indeed, but equally clear. If you divide the two circumferences of an egg, in length and in breadth, each into 360 degrees, would you conclude that this egg was flattened towards its extremities, because the degrees of its circumference in length were greater than the degrees of its circumference in breadth? What is singular here is, that academicians employ the same figure nearly to deduce contrary results. They represent the globe of the earth like a Dutch cheese. They take it for granted, that the globe is very much elevated over the equator. "The curvature of the earth," says Bouguer, in the passage above

quoted, "is more sudden towards the equator, in the direction of north and south, because the degrees there are smaller, and the earth, on the contrary, is flatter towards the poles, because the degrees there are greater. One would imagine, that the equator was distinguished only by the greatest rapidity of motion performed in the space of twenty-four hours ; but it is marked by a distinction still more real, namely, a continued elevation, which must be about six marine leagues and a half quite round the earth, and every where at an equal distance from both poles."

We here see the strange consequence which results at once from the flattening of the earth at the poles, and from the magnitude of the degrees of the meridian at that part, which necessarily give to the polar circle a projection beyond its circumference. Those which may be deduced from the elevation and more sudden curvature of the equator would be no less extraordinary. They are precisely these : if both the one and the other existed, there would be no sea under the equator, because the course of the waters would be in this case determined, by the elevation of six leagues and a half, and by the more sudden curvature of that part of the earth, to withdraw from it, and by the power of gravity to flow towards the flattened poles, nearer to the centre, and there to re-establish the spherical segment, which the academicians have cut off. Accordingly, on this hypothesis, the seas would cover the poles, and would there be of a prodigious depth ; whereas, we should have nothing but elevated continents under the line. But geography demonstrates the direct contrary : for it is in the vicinity of the line that we find the greatest seas, while the land in part is barely up to their level ; and, on the contrary, elevated countries and lofty beds of water are very frequent, especially towards the north pole.

Let us now proceed to examine the polar ices. Though they are here represented precisely in the fugitive and least visible parts of the globe, it is easy to form a judgment of their very considerable extent, from the arch of the meridian which embraces them. At the south pole, where they are in a smaller quantity, from having just experienced all the ardour of the summer of that hemisphere, they still extend from that pole to the seventieth degree of southern latitude at the least. They there form, accordingly, a cupola of an arch of more than forty degrees, which, at the rate of twenty five leagues to a degree, (for degrees at this part of the globe, conformably to the experience of our academicians, are greater than towards the equator,) give a breadth of more than a thousand and twenty leagues, or a circumference of more than three thousand. It is impossible to call in question these dimensions, for they are taken from the last observations of Captain Cook, who made the tour of this cupola during their summer.

The ices of the north pole are much more extensive, because they are represented in their winter. On both the one and the other an elevation is expressed, of about twenty leagues at the poles. I shall not here repeat what I have already said respecting the height of those ices, which are discovered floating at the extremities of their cupolas, the elevation of which extends to twelve and even fifteen hundred feet. I was exceedingly desirous of procuring a representation around these ices of an irradiation, of kind of aurora borealis, which might have rendered perceptible their circular extent, and have heightened the picturesque effect of the globe, by rendering its poles radiant; for the south pole also emits nocturnal coruscations, as Cook observed; and it appears that these coruscations owe their origin to the ices: but M. Moreau, the younger, who made the drawings for the plates of this work, and particularly the one under review, with all the intelligence and com-

plaisance which are natural to him, made me sensible that the chart had not a field sufficiently ample. He has, in other respects, rendered these polar ices sufficiently luminous to make them distinguishable, without eclipsing the outlines of the islands and continents which they cover.

As to the Atlantic channel, you can easily distinguish in it the prominent and the retreating parts of the two continents, in correspondence with each other. If to this you add the sinuosity of its source to the north, which seems to pursue a serpentine progress round our pole, and its wide and divergent mouth, formed by Cape Horn on the one side, and the Cape of Good Hope on the other, by which it discharges itself, for six months together, into the Indian Ocean, as we shall presently see, you will perceive in it all the proportions of a fluviatic canal. As to its declivity in taking its departure from the pole, to empty itself even in the Indian Ocean and South Sea, by the Cape of Good Hope, I believe it to be, as I have said in the text, nearly the same with that of the course of the Amazon.

Let us now consider the course of the polar effusions produced by the action of the sun on the ice of the poles. There issues every year, a general current from that which is heated by the sun; and as this great luminary visits them alternately, it follows that there must be two general and opposite currents, which communicate to the seas their movement of circulation, and which are known in India by the name of the easterly and westerly monsoons, or, in other words, the monsoon of winter and that of summer.

This being laid down, let us examine the effusions of the south pole, which is here represented in its summer. The general current which issues from it divides into two branches, of which one sets in towards the Atlantic Ocean, and penetrates even to its northern extremity. When this branch comes to force its way between the prominent part of Africa and America, finding itself straitened on passing

from a wider to a narrower space, it forms, on the coast, two counter-currents, or vortices, which proceed in contrary directions. One of these counter-currents runs to the eastward along the coasts of Guinea, as far as the fourth degree south, according to the testimony of Dampier; the other takes its departure from Cape St. Augustin, and proceeds to the south-west, along the coasts of Brazil to Le Maire's Strait inclusively. This effect is the result of a law in hydraulics, the operation of which is generally known: it is this, that whenever a current passes from a wider into a narrower channel, it forms on the sides two counter-currents. The truth of this may be ascertained by observing the current of a brook, or the passage of the water of a river under the arches near the abutment of a bridge, &c. Accordingly the current bears to the east along the coasts of Guinea, and to the south-west along the coasts of Brazil, during the summer of the south pole. But in the middle of the Atlantic Ocean, and beyond the strait of the two continents, it pushes on to the north in full force, and advances to the very northern extremities of Europe and of America, bringing us twice every day along our coasts, the tides of the south, which are the half-daily effusions of the two sides of the south pole.

The other branch, which issues from the south pole, takes a direction to the westward of Cape Horn, rushes into the South Sea, produces in the Indian Ocean the eastern monsoon, which takes place in India during our winter, and having made the tour of the globe, by the west, comes to the east, to unite itself, by the Cape of Good Hope, to the general current which enters into the Atlantic Ocean. We may, in part, trace on the chart this general current of the south pole, with its two principal branches, its counter currents and its tides, by the arrows which indicate its direct, oblique, and retrograde movements.

Six months after, that is, in our summer, commencing towards the end of March, when the sun, at the line, begins to forsake the south pole, and proceeds to warm the north, the effusions of the south pole are stayed; those of our pole then begin to flow, and the currents of the ocean are changed in every latitude. At this period the general current of the seas takes its departure from the north pole, and divides, like that of the south, into two branches. The first of these branches derives its sources from Waigat's, Hudson's Bay, &c. which then flow, in certain straits, with the rapidity of a sluice, and produce to the north, tides which come from the north, from the east, and from the west, to the great astonishment of Linschotten, Ellis, and other navigators, who had been accustomed to see them proceed from the south, along the coasts of Europe.

This current, formed by the fusion of most of the ices of the north, not only of America, but of Europe and of Asia, which at that season present a circumference of almost six thousand leagues, descends through the Atlantic Ocean, passes the line, and, finding itself confined at the same strait of Guinea and Brazil, it forms on its sides two lateral counter-currents, which set in northward, as those formed six months before, by the current of the south pole, set in southward. These counter-currents produce, on the south of Europe, the tides which always appear to come directly from the south, though they actually come, at that season, from the north.

The branch which produces them advances afterwards to the south, doubles the Cape of Good Hope, takes its course eastward, forms in the Indian Ocean the westerly monsoon, and having encompassed the globe, even to the South Sea, it proceeds to Cape Horn, re-ascends along the coast of Brazil, and there produces a current, which terminates at Cape St. Augustin, and is opposed to the principal current which descends from the north.

The other branch of the current, which, in summer, flows from our pole on the opposite side of our hemisphere, issues through the passage called the Northern Strait, situate between the most easterly extremity of Asia and the most westerly of America. It descends into the South Sea, where it is re-united to the first branch, which then forms, as has been said, the westerly monsoons of that sea. Beside, this branch which issues by the northern strait, receives much less of the icy effusions than that of the Atlantic Ocean, because the deep bays which are at the sources of that ocean, and the contours of these same sources, which surround the pole spirally, receive, as we have seen, the greatest part of the icy effusions of the north pole, and pour them into the Atlantic Ocean.

The ocean, accordingly, flows twice a year round the globe, in opposite spiral directions, taking its departure alternately from each pole, and describes on the earth, if I may so express myself, the same course which the sun describes in the heavens.

This theory, I will venture to affirm, is so luminous, that, by means of it, a multitude of difficulties may be cleared, which involve in considerable obscurity the journals of our navigators. Froger, for example, says, that in Brazil the currents flow in conformity to the direction of the sun; that is, when the sun is in the northern signs of the zodiac they flow from the north, and from the south when he is in the southern signs. This versalite effect certainly cannot be explained from the pressure or attraction of the sun and moon between the tropics, for these two luminaries never surpass their bounds, and always proceed in one direction, from east to west: but the solution is here:—when this current of Brazil runs to the south in our winter, it is the general counter-current of the south pole, which is then setting in towards the north; and when this Brazillian current runs to the north in our summer, it is the extremity of this same

general current, which returns by Cape Horn. The same thing does not take place respecting the current in the Gulf of Guinea, which is opposite, and which runs always to the east, though it be precisely in the same situation; for in our winter, this current in the Gulf of Guinea is the extremity of the general current of the south pole, which returns by the Cape of Good Hope, and which at that season sets in to the north, along the coasts of Africa, from the thirtieth degree of south latitude, as far as to the fourth degree of the same latitude, according to the testimony of Dampier. But this extremity of the general current, which sets in to the north, and which then takes its departure from the fourth degree south, to join the general current, does not enter into the Gulf of Guinea, because of the prodigious retreat of that gulf, so that, in this part only, the sea flows always to the east, conformably to the observations of all African navigators.

I shall support the principles of my theory by well authenticated facts, supplied by navigators of the highest credit, Dampier, speaking of this subject, in his Treatise of Winds and Tides,* has the following passage:

“ But, it is certain, in all other parts of the world, the
“ current shifts at certain times of the year; as in the East
“ Indies they run from east to west one part of the year, and
“ from west to east the other; or, as in the West Indies
“ and Guinea, where they shift only near a full moon.
“ This is meant of the parts of the sea near any coast; yet
“ there are strong currents in the wide ocean also, setting
“ contrary to the rules before-going; but it is not common.
“ On the coast of Guinea, the current sets east, except
“ at or near a full moon; but to the south of the line from
“ Loango, to 25 or 30 degrees, the current sets with the
“ wind, from south to north, except near the full,

* Chap. viii.

“ To the eastward of the Cape of Good Hope, from the
“ thirtieth degree south to the twenty-fourth degree south,
“ the currents, from May till October set east-north-east,
“ and the winds then are at west-south-west or south-west;
“ but from October till May, when the winds are between
“ the east-north-east and east-south-east, the currents run
“ to the west. These currents are thus found from five or
“ six leagues off the shore to about fifty. Within five
“ leagues off the shore you have a tide, and not a current;
“ and being fifty leagues off the shore, the current either
“ ceases quite or is imperceptible.

“ On the coast of India, north of the line, the current
“ sets with the monsoon; but does not shift altogether so
“ soon, sometimes not by three weeks or more, and then
“ never shifts again till after the monsoon is settled in the
“ contrary way. As for example, the western monsoon sets
“ in the middle of April, but the current does not shift till
“ the beginning of May; so, when the eastern monsoon
“ sets in about the middle of September, the current does
“ not shift till October.”

Dampier seems to ascribe the cause of these currents to the winds, which he calls monsoons. But this is not the proper place for investigating the cause of the atmospheric revolution, which, however, depends also on the poles, the atmospheres of which are more or less dilated in winter and in summer, and the revolutions of which must precede those of the ocean. I shall confine my attention at present to the retardation of the westerly current, which does not affect the Indian Ocean till the month of May, in order to demonstrate, that it is the same which takes its departure from our pole in the month of March, and which takes place in various regions of India, at æras proportional to the distance of the point from which it sets out,

This current arrives at the Cape of Good Hope towards the month of April; and it is this circumstance which ren-

ders the passage round the Cape so difficult to vessels returning from India in summer. I shall once more support myself on this ground, by the authority of Dampier in his Voyage round the World, where he is describing his return from India to Europe.*

" We lost time in trying to reach the Cape, which we
 " could not make till the month of October or November,
 " and it was now only the end of March. In fact it is not
 " usual to make the Cape after the 10th of May." In addition to this, the Dutch East India Company do not permit their ships to remain there later than the month of March, because after that period the winds and the currents steadily set in from the west, and drive the shipping on the coast; hence we see that this current which comes from the west, in doubling the Cape, arrives there about the month of April.

From the preceding passage in Dampier's Treatise on Winds, we have seen, that this westerly current reached the coasts of India towards the middle of May. I shall produce another authority to prove that, about the middle of June, it reaches the island of Tinian, which is much farther to the east. It is an extract from Anson's Voyage, where he speaks of this land of Tinian.† " The only good anchoring ground for large ships is off the south-west part of the island. The bottom of this road is filled with rocks of coral, very sharp pointed. It is unsafe to anchor there from the middle of June to the middle of October, which is the season of the *westerly monsoons*; and the danger is farther increased by the extraordinary rapidity of the current of the tide, which sets in to the *south-west* between this island and that of Agnigan. During the other eight months of the year, the weather there is steady." Observe, by the way, that while the

* Chap. xiv.

† Chap. xiv. Year 1742.

monsoon or the current comes from the west, the tide bears in a contrary direction between those two islands, which is a confirmation of what we have said, that tides are, for the most part, only the counter-currents of general currents forced through narrow straits.

Thus it is evident, that this current, which leaves our pole in March, reaches the Cape of Good Hope in April, the coast of India in May,* the island of Tinian in the middle of June, and that it traces round the globe the spiral line I have indicated. It would be possible to calculate its velocity by the time it employs in running over these several distances, and the other points of latitude, till it gets to Cape Horn, from which it sets in to the north, as far as Cape St. Augustin, where it meets the general Atlantic current about the end of July: but the detail of so many curious circumstances would carry me too far.

To ascribe the general currents of the Indian Ocean, which, as has been said, sets in for six months to the east and six months to the west, to the attraction or pressure of the sun and moon between the tropics, is in no respect possible, for those orbs move invariably in one direction, and their action is the same at all times within the extent of this zone, to which their motion is restricted. Beside, if their action were the cause of it, when the sun is to the north of the line, the westerly monsoon ought to be felt on the coasts of India as early as the month of March, for the sun is then nearly in the zenith of the Indian Ocean; but it does not become perceptible till six weeks after, in May. On the contrary, when the sun is to the south of the line, and at the greatest distance from the Indian Ocean, the monsoon takes place there a little after our autumnal equinox, that is, in the month of October. Hence it is evident, that these revolutions of the Indian Ocean have not their focusses under the equator, but at the poles; and that the revolution of the month of March, which comes

from the north by the west, requires six weeks to render itself perceptible in India, because of the vast circuit which it is obliged to make round the Cape of Good Hope ; whereas that of the south pole, which commences in the month of September, arrives much sooner, because it has no circuit to make ; and finally, that the æra of these versatile revolutions commences precisely at the equinoxes, that is, at the very moment when the sun withdraws from the one pole, on his way to warm the other.

It is evident, therefore, that the half-yearly and alternate currents of the Indian Ocean, derive their origin from the half-yearly and alternate fusion of the ices of the north and south poles ; and that their direction from east to west and from west to east, is determined on this ocean by the projection of the continent of Asia.

The Atlantic Ocean has in like manner two half-yearly and alternate currents, which have the same origin, but a natural direction from north to south and from south to north, with a little deviation from west to east and from east to west, by the very projection of the Atlantic channel. Our navigators suppose, that in this channel there is but one perpetual current, which in our hemisphere always runs from south to north. They have been led into this mistake, partly by the course of the tides, which in fact always set in to the north along our coasts and those of Bahama ; but more by our astronomical system, which ascribes all the movements of the ocean to the action of the moon between the tropics.

How many errors may one single prejudice introduce into the elements of human knowledge ! It blinds even the most enlightened of mankind to such a degree as to make them resist the clearest evidence, and to reject for a series of ages, the experience which every year is accumulating.

I have collected, from a multitude of voyages, and principally from those which Captain Cook performed round the World with equal sagacity and intelligence, a great variety of nautical observations, which demonstrate, that the currents of the Atlantic Ocean are alternate and half-yearly, like those of the Indian Ocean. The very persons, however, who made and who relate these observations, misled by the prejudice, that the action of the moon between the tropics alone communicates motion to the seas, and unable to reconcile their currents with the course of that luminary, deduced only this conclusion, that they were naturally irregular, and their cause inexplicable. Had they adhered to their own experience, which assured them, that these currents changed twice every year; that in the Indian Ocean they run for six months in the same direction with the course of the moon, and six months directly opposite to it; and in the Atlantic Ocean in directions which have no relation whatever to the course of this luminary; that they are much more rapid as you approach the poles, than between the tropics, under the very gravitation of the moon; and finally, that they diverge from the pole that is heated by the sun, towards that which he has deserted; they would then have referred the causes of these variations to the summer and winter of each hemisphere, and they would, in part, have dissipated that cloud of error with which our pretended sciences have veiled the operations of nature. Though these nautical observations are decisive, as to my own judgment, since they have been made by enlightened partizans of the astronomical system, which they totally subvert, while they confirm the truth of my theory; I shall nevertheless cite two others, still more curious, more authentic, and more impartial, because collected by men who were not bred to the sea, and who of course have neither the prejudices nor the systems of the profession. The one has the inhabitants of a whole kingdom to vouch

for it; and the other, one of the most terrible epochs of the naval history of Europe; and both admirably contribute to confirm one of the most agreeable harmonies of the vegetable history of nature, the elements of which I have presented in the emigration of plants.

From the first of these observations we shall demonstrate, that the Atlantic current comes, in fact, from the south, and sets in northward, as navigators believe, but this only during our winter. It is, accordingly, produced in this direction by the effusions of the ices of the south pole, which, in our winter, flow towards the north; and not by the action of the moon between the tropics, as our astronomers would have it; because, at that very season, the navigators of the southern hemisphere have found, beyond the tropics, this same current coming from the south, which assuredly could not take place, if this current were produced by the action of the moon on the equator, for, on this hypothesis, it would flow in a contrary direction in the southern hemisphere. But this is by no means the case, as I am able to prove, by the journals of Abel Tasman, Dampier, Fraser, Cook, and others, who found, beyond the tropics, in the southern hemisphere, this current setting in from the south, but only during our winter.

By the second of these observations we shall demonstrate, that the Atlantic current comes from the north, and sets in southward in our hemisphere, contrary to the opinion of navigators, but only during summer. Of course it must then proceed directly from the effusions of the ice of the north pole, which, in our summer, flow towards the south; and it thus evidently destroys, by this direction towards the equator, the pretended action of the moon between the tropics, which, according to our astronomers, impresses on the ocean, a motion towards both poles.

The first of these observations is related by Mr. Thomas Pennant, a well-informed English naturalist, unfettered

either by prejudice or by system, at least as far as this important subject is concerned; and is extracted from his Tour through Scotland, in 1772. "But what is more true as well as more worthy of attention," says he, "is, that there are frequently found on the coasts of all the Hebrides and Orkney Islands, the seeds of plants which grow in Jamaica and the adjacent islands; such as those of the *dolichos urens*, *guilandina bonduc*, *bonduetta*, and the *mimosa scandens* of Linnæus. These seeds, which are here called Molucca beans, grow on the banks of the Jamaica rivers; and being wafted from thence by the westerly winds and currents, which predominate for two-thirds of the year in that part of the Atlantic, they are driven even to the shores of the Hebrides. The same thing sometimes happens to the turtles of America, which are caught alive on those coasts: a fact which is put now beyond the reach of doubt, since there has been found on the coast of Scotland, a part of the mast of the Tilbury man of war, which took fire and was burnt near Jamaica."

Mr. Pennant has neglected to inform us at what season those seeds and turtles reach the western coasts of Scotland; an omission very blameable, though not uncommon with travellers, who frequently neglect even the dates of their own particular observations. It is, however, only by means of these dates, that we are enabled to obtain a glimpse of the combined harmonies of nature. What then shall we think of the taste of our compilers of voyages and travels, who retrench these as tedious and unimportant circumstances? It is easy, notwithstanding, to see in the present case, that the seeds from the rivers of Jamaica, and the turtles from America, must arrive in winter on the coasts of the Hebrides and the Orkneys, being driven thither, according to Mr. Pennant, by the "westerly winds and currents which predominate," he says, "two-thirds of the year." Now, it is well known that the westerly winds blow there

all the winter through; which is confirmed, in this account by his testimony, and in the same collection by other travellers through Scotland. After all, it cannot possibly be the westerly wind which wafts these seeds and turtles so far from Jamaica northward. The winds have no hold of bodies level with the surface of the water, and, assuredly those from the west could not drive them to the north. Nay, even currents from the west could not produce this effect, for they would drive them to the east, and as Jamaica is about eighteen degrees to the north of the line, these seeds and turtles would be driven on shore on the coast of Africa, in the same latitude, and not in the fifty-ninth degree north, on the coasts of the Hebrides and Orkneys, where they are in reality found. The current which wafts them along must proceed in a northern direction, tending a little towards the east, precisely as the Atlantic channel itself does in that part of it. Accordingly, the important observations of the inhabitants of Scotland, on the subject of these seeds, turtles, and a fragment of the mast of the Tilbury thrown upon their coasts, incontestably prove, that the Atlantic current comes from the south and sets in to the north, as navigators are disposed to believe. But it has this direction only in our winter; for I am going to demonstrate, by another observation no less curious, that in summer, and in the same latitudes, the Atlantic current comes from the north, and sets in to the south, in direct opposition to the pretended action of the moon between the tropics, and contrary to the opinion of navigators; if they can be said to have an opinion upon this subject, when they hardly know upon what it is founded.

We have already produced the testimony of the most respectable northern navigators, who unanimously bear witness, that the Atlantic current comes from the north and sets in to the south in summer in its northern extremity; as for instance Ellis, Barents, and Linschotten, who,

having navigated in summer towards the vicinity of the arctic polar circle, attest that the currents and even the tides have a southerly direction; and descend from the north, or at most from the north-west or north-east, according to the bearing of the bays into which they have penetrated.

We have farther adduced, in support of this important truth, the testimony of the navigators of North America, quoted by Denis, governor of Canada, who attest, that the currents of the north annually convey, in summer, towards the south, long fields of floating ice, of a very considerable depth and elevation, which run aground even so far south as the Banks of Newfoundland; and finally, we have added the observation of Columbus, who, in a latitude much more southern and approaching even the tropic of Cancer, found by experience in September, that the middle of the Atlantic channel ran southward, and, consequently, descended from the north. To these authorities a multitude of others might be subjoined, of navigators who paid attention only to the drifting of their ships, and were convinced of the existence of this northern current in summer, without daring to admit it, or to oppose their own experience to an astronomical system so universally adopted and esteemed.

However, that I may omit nothing upon a subject so essential to navigation and the study of nature, and to remove every possibility of doubt as to the existence of this northern current in summer, I shall cite one observation more, simple in itself, but connected with a well known historical event. This observation too, is the less liable to suspicion, as it is related without an intention to favour any system, by a traveller who was neither mariner nor naturalist, and who deduced no other consequences from it, than those which concerned his fortune and his liberty. It is that of Souchu De Rennefort, secretary to

the supreme council of Madagascar, on leaving the Azores, the 20th of June, 1666, to return to Europe.*

"From 40," says he, "to 45 degrees, we saw broken masts, sail-yards, and tops of ships, which led us to judge that some dreadful naval disaster had taken place. We feared even that these fragments might have run foul of one of our vessels, called the Virgin, of considerable burden, but old and leaky. It has been since ascertained, that the wreck was occasioned by a naval combat, which had taken place between the French and Dutch on one side, and the English on the other. It would have been a happiness to those concerned to have known this sooner."

The vessel, in which Renhefort had embarked, ignorant that France and England were at war, had the misfortune to be taken and sunk by an English frigate off Guernsey, ten days after this observation, that is, on the 8th of July.

This horrible devastation, scattered over the ocean through a space of three degrees, or 75 leagues, was the effect of the most obstinate and bloody combat that ever took place between the English and the Dutch on that element. It began the 11th of June, and lasted four days. The English fleet consisted of eighty ships of war, and the Dutch fleet of ninety, under the command of Ruyter. There were nearly, on each side, twenty-one thousand men, and four thousand five hundred pieces of cannon. The English lost twenty-three ships, most of which were burnt or sunk, and the Dutch only four: but there was scarcely a ship which did not lose her masts, either in whole or in part. About nine thousand men perished on both sides. The historians of each nation, as usual, exalted the glory of their own fleet to the skies. One thing is certain, that nine

* History of the East Indies, book III. chap. v.

thousand human bodies, mutilated and half burnt, given up to sharks and sea dogs, presented to the monsters of the deep, the spectacle of a ferocity which has no example except in the annals of the human race; and that this prodigious number of tops, sail-yards, and masts, floating about, mixed with flags, bearing red crosses and white crosses, must have conveyed some information to the barbarians of all the southern regions of the Atlantic Ocean, in what manner the powers who pretend to be subjected to the laws of Christ, settle their quarrels.*

* These wrecks were undoubtedly carried farther than the Azores. It is probable that, at this season, a considerable part of them floated as far as the coasts and western islands of Africa. Now the ground of this quarrel between England and Holland was precisely the African slave trade. Those powers had commenced hostilities the year before on the coasts of Guinea and at the Cape de Verd Islands, to the ruin of those countries. I suppose, therefore, that those awful monuments of the battle off Ostend, must have passed through the Cape de Verd Islands, and near to that of St. John, which is so little frequented by Europeans, that the Portuguese call it *Brava* or savage. Its good and hospitable inhabitants, according to an English navigator, of the name of Roberts, who had a most delightful opportunity of putting these amiable qualities to the test, are so humble, that they look on men of their own colour as subjected by the authority of God himself to the yoke of white men. In this opinion they are confirmed by observing the balance of European commerce, one of the scales of which presents to Europe nothing but benefits, while the other, loaded with calamities, continually presses on wretched Africa.

But when, from the summit of their rocks, under the shade of their cotton trees and of their plantains, they beheld, along their peaceful shores, this frightful train of masts, yards, galleries, poops, prows, half burnt, stained with human blood, and intermingled with European standards, they saw the scale loaded with the miseries of Africa rise for a moment, and the other, in its turn, sink with an oppressive weight on Europe; and from this re-action of calamity, they undoubtedly perceived that an universal justice governs by equal laws all the nations of the globe.

A king of France, it has been said, ordered the bodies of malefactors to be thrown into the river, marked with this dismal inscription, *Let the king's justice pass*. The Chinese and inhabitants of Japan punish, in the same manner, the pirates who infest the navigation of their rivers. But the wrecks of these ships of war, which had so often scattered terror over the Atlantic Ocean, now

These wrecks, scattered over 75 leagues of sea, came from about twelve miles to the north-west of Ostend, where this naval engagement was fought, and were carried as far as the Azores, which Rennefort's squadron was leaving when he

hurried along by its currents, and their enormous bulging hulks, blackened by the fire, reddened with human blood, and become a sport to the billows of Africa, spoke much more distinctly to the oppressed inhabitants of those shores than could any description. *Behold now, O ye black men, the glory of the whites, and the justice of God passing before you!*

It would be a calculation worthy, I do not say of our modern politicians, who no longer set a value on any thing except gold and power, but of a friend of humanity, to ascertain, whether the negro slave trade has not occasioned as many woes to Europe as to Africa, and, what are the benefits of which it has been productive to these two divisions of the globe.

In the first place, it would be necessary to take into the account of the calamities of Africa, the wars which its potentates wage with each other, in order to furnish a supply of slaves to answer the demand of European traders; the barbarous despotism of its sovereigns, who, for the attainment of this object, deliver up their own subjects; the unnaturally degraded character of their subjects, who, after their example, frequently drag to these inhuman markets, their wives and children; the depopulation of most of the maritime countries of Africa, reduced to a desert by the emigration of their inhabitants, who have been swept away into slavery; the mortality or a very considerable proportion of these unfortunate beings, who perish on their passage to America and the West Indies, by unwholesome food and the scurvy; and, lastly, the excessive labour, scantiness of provisions, the merciless whippings, and other punishments, which they are doomed to endure in our colonies, and which destroy the greatest part with misery, mortification, and despair.

Here, undoubtedly, is a sad detail of tears and bloodshed on the African side of the account: but it will be balanced, at least, by an equal train of evils on the side of Europe, if you place in the scale the very navigation of the coast of Africa, the corrupted air of which carries off the seamen of our trading-vessels by whole crews at once, as well as the garrisons of our settlements on the coasts and up the country, by the dysentery, the scurvy, putrid fevers, and especially by a fever peculiar to the coast of Guinea, which brings the stoutest man to his grave in three days. To these physical evils may be subjoined, the moral maladies of slavery, which destroy, in our American colonies, the very first feelings of humanity; because, wherever there are slaves, tyrants spring up, together with the influence of this moral depravation upon Europe: while, to the evils of this quarter of the globe,

fell in with them. Ostend is about 51 degrees north, and the Azores about 40, and considerably to the west. The first of these wrecks were put in motion from the north-west of Ostend, on the 11th of June, which is the date of the beginning of the engagement, according to Ruyter's letter, and the History of France, and they were found near the Azores by the 20th of the same month at farthest, as must be concluded from the relation of Rennefort, though the date of

may be added, the resources in the field occupations of America, from which our own commonalty and peasantry are excluded, and of whom multitudes are languishing at home in wretchedness, for want of employment and the means of subsistence; the wars which the slave trade kindles among the maritime powers of Europe; their settlements taken and retaken; their naval engagements, which sweep away nine thousand men at a stroke, without reckoning those who are maimed for life; wars which, like a pestilence, are communicated to the interior of Europe, by their alliances, and to the rest of the world, by their commerce: when all these are taken into the account, it must be allowed, that the amount of European evils is a complete balance to those of Africa.

As to the balance of benefits, it is reduced, on both sides, to a very narrow compass. It is impossible, with a good conscience, to enumerate among the blessings which the inhabitants of Africa derive from the sale of their compatriots, our iron sabres with which they mangle each other, our wretched firelocks with which they contrive to knock one another on the head, and our intoxicating liquors which destroy their reason and their health; and if we leave out these, what remains but a few paltry mirrors and tinkling bells? The benefits derived from this trade to Europe, are sugar, coffee, and cotton, with which America and its islands supply us, by means of the labour of negro slaves; but these rude and shapeless productions will bear no sort of comparison with the manufactures and crops of every kind, which might be derived from the same country, by free, happy, and intelligent European cultivators.

It appears to me, that if this balance of evils so oppressive, and of benefits so trivial, were presented to the maritime and Christian powers of Europe, they would discover, in the end, that it is not sufficient to have banished slavery from their own territories, in order to render their subjects industrious and happy; but, that they must likewise proscribe it in their colonies, for the sake of these very subjects themselves, for that of the human race in general, and for the glory of their religion.

every day in particular is not inserted. The currents from the north had, accordingly, driven them, in nine days, more than 275 leagues to the south, which is more than thirty leagues a day, without taking into the account the considerable progress which had been made to the westward.

It was not the wind, certainly, which hurried those fragments towards the south-west with so much rapidity: for the wind prevailing at that season was contrary to them. Rennefort's squadron, which had just met them, experienced no other wind than that which was carrying it to the north-east; and Ruyter, in his dispatches, makes mention only of the south-west winds, which blew during the engagement. Beside, as has before been observed, what hold could the winds have of bodies level with the water? And still less could they have been carried southward by the tides, which then set in to the north, on our coasts. Accordingly, it must have been a direct current from the north which carried them to the south, even in opposition to the tides, and a little to the west, by the direction of the Atlantic channel. The Atlantic current, therefore, sets in to the south in summer, notwithstanding the pretended action of the moon between the tropics; and its course at that season, can be ascribed only to the melting of the northern polar ices.

These two observations, indisputably authentic, farther confirm a position elsewhere laid down, that islands are placed at the extremities of currents. Linschotten, who had sojourned at the Azores, remarks, that the fragments of the majority of shipwrecks in the Atlantic Ocean, are thrown upon their coasts. The same thing happens on the shores of the Bermudas, on those of Barbadoes, &c. These floating bodies are carried to prodigious distances, regularly and alternately, as the currents of the ocean themselves are. Thus the seeds of the island of Jamaica are conveyed in winter, as far the Orkneys, that is, more than 1060 leagues from south to north, and a distance of more than 1800

leagues by the flux of the south pole; and no doubt the fluviatic seeds of the Orkneys, are, in like manner, carried in summer to the shores of Jamaica, by the flux of the north pole; and the same correspondencies must also subsist between the vegetables of Holland and of the Azores. I am not acquainted with any of the seeds peculiar to the rivers of Jamaica, but I am sure of their possessing the nautical characters which I have observed in those of all fluviatic plants; and thus we have a new confirmation of the vegetable harmonies of nature, founded on the emigration of plants. It may be likewise extended to the emigration of fishes, which, in pursuing such long and winding directions through the open sea, are guided, unquestionably, by the floating seeds of fluviatic plants, for which they have, in all countries, a decided preference of taste, and which nature produces on the bank of rivers, with a particular view to their nourishment.

It appears to me that mankind, by means of the alternate currents of the ocean, might maintain a regular and mutual correspondence, free of all expence, with all the maritime countries of the globe. By these means also it might perhaps be possible to turn to account those vast forests which cover the northern districts of Europe and America, consisting chiefly of fir, and which rot on the surface of those deserted lands, without producing any benefit to man. They might be committed in summer, in well connected floats, first to the current of the rivers, and afterwards to that of the ocean, which would convey them at least to the latitude of our coasts, which are destitute of wood; in the same manner as the course of the Rhine pours every year into Holland prodigious rafts of oak, felled in the forests of Germany. The wrecks of the naval engagement off Ostend, conveyed with such rapidity to the Azores, discovers in some degree the extent of the resources with which nature in this way offers to supply us,

Geography likewise might hence derive many useful and important discoveries. It was to the effects of these currents that Columbus was indebted for the discovery of America. A simple reed of foreign growth, thrown on the western coast of the Azores, suggested to that great man the probable existence of another continent to the west. He thought also of deriving advantage from the currents of the ocean in the way of communicating intelligence ; for, being in imminent danger of perishing in a storm in the middle of the Atlantic Ocean, without having it in his power to inform Europe, (which had so long slighted his services and derided his enlightened theory), that he had at length actually found a new world, he enclosed the history of his discovery in a cask, which he committed to the waves, confident that sooner or later it would reach some distant shore. A common glass bottle might preserve such a deposit on the surface of the deep for ages, and waft it repeatedly from pole to pole.

It is not for the sake of our vain and prejudiced academicians, who refuse to see any thing in nature which they have not imagined in their closets, it is not for them that I thus dwell on the detail and application of these oceanic harmonies : no, unfortunate mariners, it is for your sake ; and it is from the mitigation of the woes to which your profession exposes you, that I one day expect my noblest and most durable recompence. Hereafter, perhaps, some wretched individual of your class, shipwrecked on a desert island, may intrust to the currents of the seas, the sad task of announcing to the habitations of men the news of his disaster and of imploring assistance. Some Ceyx, perhaps, perishing amidst the tempests of Cape Horn, may charge them with his expiring farewell ; and the billows of the southern hemisphere shall speed the tender sigh to the shores of Europe, to sooth the anguish of some new Alcione.

After the facts which I have just detailed, it is no longer possible to doubt, that the Indian and Atlantic Oceans have their sources in the half-yearly and alternate fusions of the ices of the south and north poles, since they have half-yearly and alternate currents perfectly corresponding to the summer and winter of each pole. These currents, as will readily be believed, flow with much greater velocity than the floating bodies on their surface. At the equinoxes there is produced a retrogressive impulsion in the whole mass of their waters at once, as appears, at these periods, from the universal agitation of the ocean in all latitudes. This total and almost instantaneous subversion, cannot possibly be effected by the operation of the sun and moon, which proceed always in one direction, and are constantly confined within the tropics; but, as I have again and again repeated, by the heat of the first of these luminaries, which then passes almost instantaneously from the one pole to the other, melts the frozen ocean which covers it, communicates, by the effusion of its ices, new sources to the fluid ocean, opposite directions to its currents, and inverts the preceding preponderancy of its waters.

Much less is it possible to deduce, as has been attempted, the cause of the tides from the action of the sun and moon upon the equator; for, if it were so, the tides must be much more considerable between the tropics, near the focus of their movements, than any where else; but this is by no means the case. Dampier, speaking of the tides on the coasts of India, near the equator, says,* "From Cape Blanco, in about three degrees south, to thirty degrees south, the tides rise and fall not above a foot and a half, or two feet. In the East Indies also, the tides are but small, on most coasts, neither are they so regular as with us," that is, in Europe. "They rise," says he, in another place, "to four, or at most, five feet:" and he

* Treatise of Winds and Tides, chap. viii.

afterwards informs us, that the highest tide which he ever observed on the coast of New Holland did not take place till three days after the full or new moon.

The weakness, and the very considerable retardation of these tides, between the tropics, evidently demonstrate, therefore, that the focus of their movements is not under the equator: for if it were, the tides would be tremendous on the coasts of India, which are in its vicinity, and parallel to it: but their origin is near the poles, where they rise, in fact, from twenty to twenty-five feet, near Magellan's Strait, according to Narborough, and to a height equally considerable at the entrance of Hudson's Bay, if we may believe Ellis.

Let us make a brief recapitulation.—The tides are the half-daily effusions of the ices of one of the poles, just as the general currents of the ocean are its half-yearly effusions. There are two general opposite currents annually, because the sun warms by turns, in the course of one year, the southern and northern hemispheres; and there are two tides every day, because the sun warms by turns, every twenty-four hours, the eastern and western side of the pole that is in fusion. The same effect is observable in many lakes, situated in the vicinity of icy mountains, which have currents and a flux and reflux in the day time only. But it cannot admit of a doubt, that if the sun warmed during the night the other side of those mountains, they would produce likewise another flux and reflux in their lakes, and, consequently, two tides in twenty-four hours, like the ocean.

The retardation of the tides of the ocean, which is about twenty-four minutes the one from the other, arises from the daily diminution of the diameter of the icy cupola of the pole in fusion. Accordingly, the focus of the tides is removing farther and farther from our coasts. If their intensity is such, according to Bouguer, that our evening tides are the strongest in summer, it is because they are the

diurnal effusions of our pole, produced by the heat of the day in the sultry season. If, at that season, they are less strong in the morning than in the evening, it is because they are the nocturnal effusions, which come from the other part of the pole, and discharge themselves into the sources, in the spiral direction of the Atlantic Ocean, but in a smaller quantity. If, on the contrary, at the end of six months, the strongest tides, that is, those of the evening, become the weakest, and the weakest, that is, those of the morning, become the strongest, it is because they are then produced by the action of the sun on the south pole; and the cause being opposite, the effects must be so likewise. If the tides are stronger for a day and a half or two days after the full moon, it is because that luminary increases by her heat the polar effusions, and consequently the quantity of water in the ocean. The moon possesses a degree of heat, which not only evaporates water, as was ascertained by recent experiments at Rome and at Paris, but which melts the ices, as Pliny relates, from the observations of antiquity. "The moon produces thaw," says he, "melting ice and frost, by the humidity of her influence."* Finally, if the tides are more considerable at the equinoxes than at the solstices, it is because, as has been observed, at the equinoxes, there is the greatest possible mass of water in the ocean, for the greatest part of the ices of one of the poles is then melted, and those of the opposite pole then begin to dissolve.

We are not to imagine, that every tide is a polar effusion of the particular day on which it takes place, but an effect of that series of polar effusions which perpetually succeed to each other; so that the tide which takes place to-day on our coasts, is perhaps part of that which takes place, it may be, for six weeks together; and its motion is kept up

* Natural History, book II. chap. ci.

by those which flow every day in its series: Thus, in a row of balls placed on a billiard table, the first which receives an impulsion communicates it to the next, and that to the following, and so through the whole series, while the last only is detached from the row with what remains of the moving force. But here too we must admire that other harmony, which pervades the most remote effects of nature. It is this,—that the evening and morning tides take place on our coasts as if they issued that very day from the higher and lower part of our hemisphere; and that the tides of summer are precisely opposite to those of winter, like the poles themselves from which they flow.

I could support this new theory by a multitude of facts, and apply it to most of the nautical phenomena which have hitherto been deemed inexplicable; but I have neither room nor leisure for the purpose. It is sufficient for me to have deduced from it the principal movements of the seas; to trace the windings of which has required an application and labour, of which the reader cannot easily form an idea. I have shewn him the entrance and the outlet of the labyrinth, and presented him with the clew; and have no doubt that he will be able to proceed much farther, without my assistance. I can venture to assure him, that by means of these principles, in perusing journals of navigators, that are at all exact in dates and observations, such as those of Abel Tasman, Hugues, Linschotten, General Beaulieu, Froger, Fraser, Dampier, Ellis, &c. he will find a new light diffused over passages, which, without this assistance, are, for the most part, so dry and obscure.

Had time and means been granted me to unfold this part of my subject, and to display it in all the luminous simplicity of which it is susceptible, I have the vanity to think, that I could have rendered it in many other respects highly interesting. I would have procured a representation, on two large solid globes, of the two general currents of the

ocean, in winter and in summer, with arrows, which should have expressed the exact intervals between one tide and another, and of their counter-currents lateral to the passage of all straits, which produce, on different shores, the counter-tides, half-daily, daily, weekly, lunar, and half-yearly. These counter-tides should have produced others on the return, at the passage of islands; so that the ocean would have been represented as a vast fluid, issuing from each pole, to make the circuit of the globe, and forming, on its shores, a multitude of counter-currents and counter-tides, all dependent on the effusions of one pole singly. I should have employed for this purpose the best authenticated marine journals.

It would then have appeared evident, that the bays of continents and even of islands are sheltered from the general currents; and, on the contrary, that the course and direction of all rivers are adapted to those currents and tides of the ocean, in order to accelerate them in certain places, and retard them in others, just as the course of brooks and rivulets is itself adapted to the current of rivers, and for the same end.

I would have done more: in order to vindicate geography from the charge of dryness, and to unite the graces which all the kingdoms of nature communicate to each other, instead of arrows, I would have illustrated my subject by figures, more analogous to the seas, and have added new proofs to the theory of those polar effusions, by a representation of several species of fishes of passage, which, at certain seasons of the year, resign themselves to their currents, in order to pass from the one hemisphere to the other. This, at least, is certain, that the principal point of their union, as well from the one pole as the other, is precisely at the strait formed by Guinea and Brazil, where, as has been said, are formed those two great lateral counter-currents, which return towards the poles. This is their place of rendezvous

from both poles. Herrings, whales and mackarel are in summer found in great abundance on those shores. The whales of the north have formerly been so common at Brazil, that, according to the report of navigators, the fishery on its coasts was farmed out, and produced a considerable revenue to the king of Portugal. I know not how it may be at present; but the noise of European artillery may probably have chased them away. A very productive cod-fishery was likewise carried on there, known all over America by the name of the Brazil cod.

On the other hand, according to the testimony of Bosman, a Dutch navigator, who has published a very good account of Guinea, the whales of that species, which is called north-caper, are found in great abundance on the coasts of Guinea. He asserts, that they resort thither to bring forth their young. Artus has favoured us with a catalogue of the fishes of passage which appear on that coast during the different months of the year, by which, though it is very imperfect, we are enabled to distinguish the fishes which are peculiar to each pole. In the months of April and May it is a species of ray, which rises to the surface of the water; in June and July a sort of herring, and in such quantities, that the negroes, on throwing among them a simple leaden weight at the extremity of a long line, furnished with hooks, always draw up a considerable number at every throw. During the same months they catch a great many lobsters, similar, according to Artus, to those of Norway. In September, innumerable legions and various species of mackarel arrive there. At that season, too, appears a kind of mullet, which, unlike all other fishes which delight in silence, are attracted by noise. The negroes avail themselves of this instinct as the means of catching them. They tie to a piece of wood surrounded with hooks, a sort of cornet with its clapper; thus furnished, it is thrown into the sea, and the motion of the waves tossing the cornet about,

produces a certain noise which draw together the fish in question, so that, in attempting to lay hold of the piece of wood, they are thus themselves caught. Nature, ever bounteous and considerate, thus furnishes to the poor negroes a fishery adapted to their talents and industry.

This species of mullet appears, from its instinct, destined to travel through turbulent seas, and at noisy periods, for it is visible only about the autumnal equinox, at the revolution of the seasons. But in the months of October and November, those shores are crowded with fishes, the names and manners of which are unknown to Europe, and which seem to appertain to the south pole, of which the currents are then in a state of activity. Such are a sea pike or jack, the teeth of which are extremely sharp and the bite very dangerous; a species of salmon with white flesh and of an exquisite flavour; another called the star of the sea; a species of sea dog, with a large head, a throat like a warming pan, and marked on the back with a cross, some of which grow to such a size that a single one is sufficient to load two or three canoes. In December arrive vast quantities of the korkofedo or moon-fish, which appear likewise in June. The korkofedo seems to regulate its progress by the solstices. It is as broad as it is long, and is caught by means of a bit of sugar-cane fixed on a hook. The taste which this fish has for the sugar-cane, is another proof of the harmonies established between fishes and vegetables. Finally, in the months of January, February and March, may be seen on the coast of Guinea, a species of small fish with large eyes, which Artus supposes to be the *oculus*, or *piscis oculatus* of Pliny. This, too, is an inhabitant of the boisterous equinoctial seas, and frisks and jumps about with a great deal of noise.

If time had permitted, I would have extended these elementary concords to the different inhabitants of the departments of the ocean. I would have shown, for example,

the cause of the alternate transition of turtles, which, for six months of the year, take up their abode in certain islands, and are found again, six months after, in other islands, seven or eight hundred leagues distant, putting it beyond the power of imagination to conceive how an amphibious animal, so sluggish and unwieldy, should be able to make a passage so immense, towards places which it is impossible it should be able to perceive. We should have seen their heavy sailing squadrons, committing themselves, almost without motion, in the night time, to the general current of the ocean, coasting by moonlight the gloomy promontories of islands, and seeking, in their deserted creeks, some sandy and tranquil bank, where, far from the fear of disturbance, they may quietly deposit their eggs. Others, such as the mackarel, never fail to arrive at the accustomed season, on other shores, conveyed certainly by the same currents, for they are then perfectly blind. "When the mackarel come to the coasts of Canada," says Denis, formerly governor of that country, "they have not the least glimmering of sight. They have a speck on their eyes, which does not fall off till towards the end of June; from which period they see and are caught by the line,"* and he confirms his testimony by that of other navigators, though there was no necessity for it.

Other fishes, such as herrings, expose their silvery legions to glitter in the sun, on the northern strands of Europe and America, shaded with firs, and advance continually forward till they reach even the palm groves of the line, forcing their way along the shores in opposition to the tides of the south, which are continually supplying them with fresh pasture.

Others, as the tunny, make their way, by favour of these very tides, and enter, in the spring, into the Mediterranean, of which they make a complete circuit; and though

* Natural History of North America, chap. ii.

they leave no trace on their watery way, they do not fail to render themselves visible in the darkest night, by means of the phosphoric lights which their motion excites. It is by those same gleams of light that we perceive in the night, the turtles, with their dusky colour, on the surface of the waters. You would imagine that these animals, surrounded by light, had flambeaux affixed to their fins and tails. Thus the phosphoric qualities of the sea water are even in unison with the nocturnal voyages of fishes.

The sun in all these harmonies is the grand mover. Arrived at the equinox he abandons one pole to winter, and gives to the other the signal of spring, by the fires with which he environs it. The heated pole pours out, in every direction, torrents of water and melted ice into the ocean, to which it supplies new sources. The ocean then changes its course; it draws, by its general current, most of the fishes of the north towards the south, and, by its lateral counter-currents, those of the south towards the north. It attracts others even from the continent by the alluvions of the land, which the rivers discharge; such are fishes with scales, as salmon, which, in general, are fond of making their way upwards against the course of rivers.

These floating legions are attended by innumerable cohorts of sea fowls, which quit their natural climates, and hover round the fishes to live at their expence. It is then that we find the sea fowls of the south flocking to the shores of the north, as the pelican, the flamingo, the heron, the stork; and those of the north finding their way to the south, as the lomb, the burgomaster, and the cormorant. It is then that the sands and shallows, the most deserted, are crowded with inhabitants, and that nature presents new harmonies on every shore.

If the voyages of the inhabitants of the seas would have diffused new light on the currents of the ocean, these same currents would have furnished us with new light respecting

the forms and manners of fishes, which have, to us, so uncouth an appearance. Most of these fishes cast their spawn in such abundance, that the sea is frequently covered by it for several leagues together. The currents carry off this spawn to prodigious distances, and while the fathers and mothers unconcernedly indulge in the dalliance of love on the coasts of Norway, their fry are propagating on those of Africa or Brazil. If I had executed my plan, we should have seen their categories, so wonderfully varied, expressed in a manner perfectly adapted to the different sites of the ocean. Some, shaped into long sword blades, like the African fish bearing that name, take pleasure in penetrating into the narrowest crevices of rocks, and in stemming the most rapid currents; others, equally flat, are of a circular form, with two long horns like sail yards, issuing from the head, and inverted behind to serve them as a helm, as the silvery moon fish of the Antilles. These moon-fish are continually sporting among the billows which break upon the rocks, without a single instance being known of any of them being thrown ashore. Other fishes, of a triangular shape, advance into the very middle of the shelly ground, upon the shore where there is scarcely any water, and display, in the bosom of the dusky rocks, their blue shining robes, bespangled with stars of gold. While some, perpetually restless, pry into every chink along the beach for their prey, others, in perfect tranquillity respecting their subsistence, remain immoveable on a fixed station, expecting it to come to them. Some, incrusting in lumpish habitations of stone, pave the ground of the shores, as the helmet, the lambi and the thuillée; others, attached by threads to little pebbles, ride at anchor at the mouths of rivers, as the muscle; others glew themselves to each other, as the oyster; others fix themselves, like the heads of nails, to the rocks, to which they adhere by suction, as the limpet: others bury themselves in the sand, as the harps, the cockle, the knife-

handle, and most of the shell fish, whose exterior garments are clear and brilliant; others, as the lobster and the crab, armed with bucklers and corslets, lie in ambush among the stones, where they present to view only the extremities of their horns and their large claws.

If it had been in my power, I would have studied the contrasts which these innumerable families form on the slime and on the rocks, where their shells sparkle with the fires of Aurora, and with the lustre of purple and the lapis-lazuli. I would have described those sea-covered regions, clothed with plants of an infinite variety of forms, which never receive the rays of the sun, but through the medium of water. Their very vallies even, where the currents gush with the rapidity of sluices, produce plants elastic and perforated, such as the leaves of the sea peacock, through the apertures of which the waves pass as through a sieve. I would have represented their rocks rising from the depth of the abyfs, like mounds incapable of being moved, with cavernous sides, presenting bristly beds of madrépores, and festooned with moveable garlands of fucus, alga marina and other sea weeds, of all colours, which serve as shelter and bedding for the calves and horses of the sea. During storms, their dark bases are covered with clouds of a phosphoric light; and sounds unnutterable, issuing from their untraceable mazes, invite to the prey the silent legions of the inhabitants of the mighty deep. I would have endeavoured to force my way into those palaces of the Nereids, in order to unveil mysteries hitherto concealed from the human eye, and to contemplate from afar the footsteps of that infinite wisdom, which are impressed on the oozy bottom of the ocean. But these laboribus, though delightful researches, of so much importance to our fisheries, and so fertile of materials for natural history, are alike above the fortune and the exertions of a solitary individual.

I dare, however, flatter myself with the belief, that the new theory which I have presented respecting the causes of

the general currents and tides of the ocean, will be rendered useful to navigation. It appears to me, that a vessel taking her departure from Europe in the month of March, with the course of our polar effusions, and keeping in the middle of the Atlantic channel, might proceed in summer all the way to the East Indies, continually favoured by the current. This I am able even to prove, by the experience of various navigators. It is true, that, during the season which is the winter of the south pole, the weathering of the Cape is dangerous, because the westerly monsoon, which then predominates, in those seas, excites in them frequent storms as well as on the coasts of India, which are opposed to it; but, in my opinion, these inconveniences might be avoided by stretching into a higher latitude. The same vessel might return from the East Indies, six months afterwards, during our winter, aided by the effusions of the south pole. Advantage also might be taken of the counter-currents of the general currents, or of their lateral tides, to go or return at the intermediate seasons, by coasting along the continents. It is easy to deduce from this theory other means of information for the navigation of all seas; for example, assistance might be derived from those currents for the discovery of new islands; for every island is situated at the extremity or at the confluence of one or more currents, as every volcano is placed in a counter tide.

But I here close these nautical disquisitions, in which there will undoubtedly be found inaccuracies of style, and a thousand imperfections of every kind; but, determined, by particular circumstances, to bring this work without delay before the tribunal of the public, I have hastened to present my country with this last testimony of my attachment; presuming on the indulgence of the truly intelligent, and hoping they will have the goodness to rectify my mistakes.

FLOWERS.

PLATE III.

(Study XI. Volume II. Page 113.)

AS the explanation of this plate has been inserted in the text, I shall only observe, that all the forms of flowers, which have direct relations with the sun, may be reduced to the following five first patterns: viz. flowers with perpendicular, reverberating planes, flowers with conical planes, flowers with spherical planes, flowers with elliptical planes, and flowers with parabolic planes; and the flowers which have negative relations with the sun to the five other patterns of umbellated flowers or flowers *en parasol*, which are here represented in contrast with the former. Though the latter have forms much more varied than the reverberating flowers, all their negative species may be referred to these five positive forms.

In my opinion, if, to these five positive or primordial forms, a certain number of accents were added, to express their modifications, we should have the real characters of floration, and an alphabet of that agreeable part of vegetation. I presume, also, that by means of this alphabet we might characterise, on maps, the different sites of the vegetable kingdom. It would be sufficient to apply these signs to the different forests, represented on them; for a person, on seeing, I shall suppose, the perpendicular, reverberating form, expressed by an ear or cone, would immediately recognise the forests of the north, or those of the cold and elevated mountains. Particular accents, added to this character of the cone, would distinguish, among them, the pines, the epiceas, larches and cedars; and the rays proceeding from these modified characters would shew the extent of the reigns of these different kinds of trees. This matter would not be so difficult as may be imagined. As

geographers represent many forests upon maps, nothing would be necessary but to add to them some signs to determine the species; and these signs would characterise also, as we have seen, the latitude or elevation of the place. Besides, we should exclude from these botanical charts a multitude of political divisions, the names of which, in large characters, occupy a great deal of room, to no purpose. By means of these botanical signs, we should, therefore, recognise, at one view of a map, the productions natural to each climate; the forests with their different kinds of trees, and even the meadows with their varieties of herbs. We might also express the humidity or drought of a district, by joining, to the signs of flowers, the characters of the leaves and the seeds of vegetables. We might add also to the towns and villages represented on these maps, ciphers to express the number of the families which inhabit them, as I have seen on Turkish maps; and we should thus have maps truly geographical, which would exhibit, at one view, a picture of the riches and temperature of the district and of its population. To conclude, I do not here present a plan, but merely ideas which I wish to be brought to greater perfection.

VOLATILE SEEDS.

PLATE IV.

(Study XI. Vol. ii. Page 137.)

ON one side of this plate there is seen the spartum, or rush of the mountains of Spain, hollowed into a gutter to receive the rain water; and on the other the cylindric full rush of the marshes. The seeds of the latter resemble, in their de-

velopment, the eggs of the crab. I have never been able to procure the seeds of the *spartum*; but I have no doubt that, contrary to those of the rush of the marshes, they have a volatile character. I do not even know whether the *spartum* fructifies in our climates. Messieurs Thoir, managers of the king's garden, might have gratified my curiosity on this subject. It was they who lent me the greater part of the seed and leaves of which engravings are here given, and among others, a cone of the cedar of Lebanon; but being accustomed, in my solitary studies, to seek in nature alone a solution of the difficulties I meet with, I did not apply to them, though they are, at all times, exceedingly polite and complaisant to the ignorant as well as to the learned.

It is to the fruit, however, that nature attaches the character of volatility; and it is by the leaf she points out the nature of the situation where the vegetable must be produced; thus we see, in the plate, that the cone of the cedar is composed of small leaves like the artichok. Each small leaf has its seed, as is the case with that represented here detached from the cone; and each of them, when the fruit comes to maturity, flies away by the help of the winds towards the summits of the high mountains, for which it is destined. It is to be remarked, also, that the leaves of the cedar are filiform, in order that they may better resist the winds, which are extremely violent in the high mountains; and they are arranged in the form of a pencil to collect the vapours which float in the atmosphere. Each leaf of this tree has also an aqueduct traced out lengthwise, but as it is extremely delicate it could not be expressed in the engraving. In a word, this filiform and capillary figure, so proper to resist the winds, is common to the vegetable productions of the mountains, such as the pine, the turpentine tree, cedar, and palm; it is found also very frequently in those growing on the borders of rivers and lakes, equally exposed to strong winds, such as reeds, rushes, the willow,

&c. but the leaves of the latter differ essentially from those of the former, by not having an aqueduct, while those of the mountains have one; their aggregation also is different.

The dandelion, like the cedar, grows in dry elevated situations. Its seeds are suspended from a whole globe of wings, which form outwardly a very regular polyedron with a multitude of hexagonal or pentagonal faces. These faces are not expressed in the figure, because it was copied from a respectable work on botany; but the author of this work, like many others, collected no characters except such as were suited to his system. The leaf of the dandelion determines, in a particular manner, its natural situation: it is large and full, because displaying itself on the ground, where it forms stars of verdure, it is not afraid of the winds. It is deeply indented, like the teeth of a saw, to afford a passage to the gramineous plants around it, and the salient parts of its indentations are bent inwards, to receive the rain water and convey it to the roots. Thus nature proportions the means to each subject, and redoubles her attention for the weakest. The sphere of the dandelion is constructed with more art than the cone of the cedar; and, without doubt, is much more volatile. Storms are necessary to carry to a distance the seeds of the cedar, but zephyrs are sufficient to disseminate those of the dandelion. Besides, a Lebanon is required to plant the one, while a mole-hill is sufficient for the other. This little vegetable is also much more useful in the world than the cedar; it serves as nourishment to several quadrupeds, and a great many small birds, which feed on its seeds. It is very salutary to man, especially in the spring time; and many poor people, on this account, are seen, at that season, gathering the young shoots of it in the fields. It is the only aliment which nature presents gratuitously to man in our climates. It grows every where in dry places, and even in the interstices of the streets. It is often found bordering the court-yards of mansions, the

masters of which have few clients, and seems to invite thither the wretched. Its golden flowers enamel very agreeably the bottom of our walls, and its globular plume, raised on a long stalk amidst a star of verdure, does not fail to present its attractions.

It is the leaf, then, which particularly determines the natural situation of a vegetable; for, as we have already seen, there are aquatic plants, the seeds of which are volatile, because they grow on the edges of lakes or marshes that have no currents, such as the willow and reed; but their leaves then are destitute of aqueducts. There are some of them even which are pendent, and which, by this attitude, refuse the waters of heaven. The Virginian maple, which delights to grow on the banks of lakes, marshes, and creeks, has reeds attached to membranaceous wings, similar to those of a fly, and like those of the mountain maple, which is here represented. But they differ in this, that the large leaf of the first is pendent, and attached to a long tail; that this tail, instead of having an aqueduct, has a ridge; and, that the leaf of the mountain maple, which is of a middle size, angular, and of a bark-like substance, to resist the winds, rises almost vertically, and bears on its tail an aqueduct to receive the waters of heaven.

AQUATIC SEEDS.

PLATE V.

[Study XI. vol. ii. page 152.]

AQUATIC seeds have characters entirely opposite to those of seeds of the mountains, if we except, as I have said, those produced on the edges of stagnant waters; but the latter have both volatile and nautical characters, for

they are amphibious, they float on the water and they fly in the air, as those of the willow, &c. It is the leaf, as I have said, which determines the situation; for aquatic plants never have any aqueduct on their leaves. The greater part of them even reject the water. The leaves of the nymphæa and the reed never become moist. The case is the same with those of the monk's hood, which are never moist, however much it may rain; though this plant is very fond of water, for it consumes prodigious quantities in its cultivation. I am persuaded, that if a marsh were sown with this plant, it would soon be dried up. The leaf of the martinia of la Vera Cruz, which is here represented among the aquatic plants, is, on the contrary, always moist. Even during its first expansion, it has a gutter or channel on its tail. From this double mountainous character, I conjecture that the martinia grows on the dry sandy borders of the sea; for nature, to vary her harmonies, places very dry soils close to the edge of water, as she places sheets of water and marshes among mountains. But from the form of the pod of the martinia, which resembles the hook used for catching the dorado, I imagine it is destined for places exposed to be inundated by the sea, as the land of la Vera Cruz, the native place of this plant, really is. I presume then, that when the shores of la Vera Cruz are inundated by high tides, fish must be seen hooked to this plant; for the stalk of its pod is exceedingly difficult to break; and its hooks, as sharp as those employed in fishing, are elastic and hard like horn. Besides, when it is steeped in water, it furrows, shaded with black, shine as if they were filled with globules of quick-silver. But the splendour of light is a bait which attracts fish. These, indeed, are conjectures; but I found them on a sure principle—that nature has made nothing in vain.

END OF THE THIRD AND LAST VOLUME.



